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TABULAR VIEW OF THE MISSION.

The following table, presenting the most important statistics of this mission, is prepared from tables made out by Mr. Ireland.

STATION.	Missionaries.	Places for stated preaching.	Av. cong. on Sab. at the station.	Free Schools.	Male Pupils.	Female Pupils.	Total.	Churches.	Members rec'd during the year.	Whole number of members.
UMVOTI, . . .	Allen Grout,	4	275	1	35	14	49	1	1	18
UMSUNDUZI, . . .	Lewis Grout,	2	75	1	15	5	20	1	4	4
INANDA, . . .	Daniel Lindley,	2	60	1	19	14	33	1	15	14
IFAFAMARI, . . .	Samuel D. Murch,	1	100	1	5	12	17	1	1	1
MAPUMUTU,†	Andrew Abraham,	1	200	1	1	1	2	1	1	1
EMDUMBINI,†	Joshua Tyler,	1	100	1	1	1	2	1	1	1
UMLAZI, . . .	N. Adams, M. D.,	5	400	1	20	30	50	1	15	32
IFUMI, . . .	J. C. Bryant,	1	50	1	13	4	17	1	8	8
AMAMLOKOWA,	Wm. Ireland,	1	100	1	4	1	5	1	2	2
ISAFU, . . .	Stiles McKinney,	1	100	1	9	1	10	1	1	1
UMDULO,§ . . .	David Reed,	1	100	1	1	1	2	1	1	1
	H. A. Wilder,	1	100	1	1	1	2	1	1	1
		18	1400	8	190	65	255	6	45	78

* One member has died.

† This station is but recently commenced.

‡ Mr. Tyler had not commenced operations at this station when the table was prepared.

§ This is not a station, but Mr. Wilder is located here in charge of the printing press.

LETTER FROM MR. IRELAND, JANUARY 31, 1850.

MR. BRYANT, whose name appears as associated with Mr. Ireland at Ifumi, is in a state of health which forbids his engaging in the active labors of the station. At the quarterly meeting of the mission in December last, he was appointed upon several committees for preparing books in the native language, and when this letter was written he had been, for some weeks, at Umsunduzi, with Mr. L. Grout, who was upon the same committees, engaged in the labors to which he had been thus appointed. "Consequently," Mr. Ireland says, "the whole care and responsibility of conducting the affairs of this station is now devolved on me, and I find myself thrown at once into the full tide of missionary labor." Of the state of things at the station he gives the following account.

Labors and Prospects at Ifumi.

Since the date of my last letter, (in October,) I have preached every Sabbath with only two exceptions, one of which I was too ill to be out. For the last six weeks I have endeavored to extemporize, but, as yet, I am obliged to speak with a stammering tongue, confining myself to a comparatively limited circle of words. I trust, however, I am making steady though slow improvement.

For a number of weeks back I have had a school for the natives in our employ three times each day, one hour before breakfast, one hour immediately

after dinner, and one hour in the evening. I have a class in English, one of whom reads very well. We have also classes in reading, arithmetic and writing. A portion of the time in the evening is often occupied in repeating, in concert, passages of Scripture, embracing each from twelve to twenty-five verses. This the natives do very finely, often going through the whole, missing scarcely a word. There are about a dozen selections which they can repeat in this manner, and they are every week adding to their stock of such passages.

We have recently had a catechism printed, embracing, in a condensed form, the historical parts of the Old and New Testaments. This they are now learning to repeat in concert. The repetition (in concert) of the ten commandments, selections from the catechism, and the Lord's prayer, composes our Sabbath morning *liturgy*. The congregation at this station, on the Sabbath, has recently been quite small. Soon after we commenced having regular services here on the Sabbath, the congregation began gradually to increase until the first Sabbath of the present year, at which time two of our most promising young men were baptized and received into church fellowship. Since that time, the opposition, which for a while seemed to be decreasing, has revived, manifesting itself in various ways which often try our faith and patience exceedingly. One of the young men spoken of above, as just admitted to the church, is to be married in a few days, to one of the young women who resides in our family, and who was received into Mr. Bryant's family more than a year ago. This will be the second Christian marriage that has been solemnized at this station. The other was that of a blind man, concerning whom, I presume, Mr. Bryant has written you.

Soon after we were located at Ifumi Mrs. Ireland established a weekly prayer-meeting for the women, and for a number of weeks, quite a number of unclad women, from the neighboring kraals, attended. In two instances there were about a dozen of them present, besides three clothed women, and the girls residing in our family. But since our last communion they have all dropped off with the exception of the clothed ones above-mentioned. Oh how continually are we reminded that men love darkness rather than light, neither come to the light lest their deeds should be reproved. But we rejoice in the thought that the

hearts of all men are in the hands of Him whose we are and whom we serve. We have been long enough on missionary ground to learn, from experience, that the work of the missionary is a great work,—a work attended with sore trials, perplexities and anxieties,—a work requiring patience, perseverance and faith. We feel also that it is a work of encouragement and hope. God, even our God, has done, and is doing, great things for this mission, whereof we are glad; and we rejoice daily at the goodness of our Heavenly Father, in permitting us to labor here for the extension of Christ's kingdom.

LETTER FROM MR. ABRAHAM, MARCH 20, 1850.

MR. ABRAHAM has recently commenced a new station, and in the following letter, written mostly at Port Natal, he gives some account of the field which he has gone to occupy. In regard to the name of the place, he says, "I call it Mapumulo, instead of Kwamapumulo, as it has generally been called. The place was formerly inhabited by a tribe called Amapumulo, and now, when the natives say Kwamapumulo, they speak of it as at, or to, the Amapumulo; i. e. ku Amapumulo."

Face of the Country—Reception at Mapumulo.

I hardly know how to describe the country embraced within the limits of my station. It is unlike any thing I ever saw in America. It is a kind of valley, or basin, filled with a multitude of little hills and ravines. It lies in the north-eastern corner of the Umvoti location, extending from the Umvoti river on the south, northward to within a few miles of the Togela, which is the dividing line between the colony and the Zulu country. It is ten or twelve miles long and from four to six or eight wide. There is a ridge of land, running nearly through the centre of the valley, from one end to the other. This ridge is by no means straight, nor is it level; but it winds about in almost every direction, and has some ups and downs. A wagon can go upon it the whole length of the valley, but there are few places where it can go either to the right or left from this ridge, without great difficulty. The place where I am building is on this ridge, four miles from the Umvoti. I shall be surrounded by a multitude of little hills and rivulets, which will give me a fine

prospect in every direction. The hills nearest me are a little below, or nearly on a level with me, while those more distant tower far above me. Such is the situation of the surrounding country that my buildings may be seen at a distance of from four to ten or fifteen miles, from every direction. There is a stream of living water, and also a spring, near my house.

Thus far I have been most kindly treated by Umkonto, the chief, and all his people. When I arrived among them they gave me a hearty welcome, and said they rejoiced that a missionary had come to live with them. On my first visit Umkonto offered to build me two huts, and when I arrived with my wagon, and these huts were not built, he very kindly invited me to occupy one of his till he could build one for me. He said he would call all his people together, and that in three days they would have two huts for me. The following day the people all over the country were busy collecting materials, but, owing to various interruptions, the huts were not finished at the end of three days, and even now only one is finished.

The chief also assisted the missionary in procuring such persons as he needed to labor for him and in finding timber for buildings. Mr. Abraham remained with him from Wednesday till Saturday, and then went to his station, a mile beyond the kraal of the chief, to make preparation for the Sabbath. He gives a somewhat amusing account of the conduct of the people on the Sabbath, and the efforts of the chief to make them conduct with propriety.

Sabbath Services—Climate—Soil.

Sabbath morning the people began to assemble at an early hour. I had a congregation of about two hundred. Among the first who came was a man with his six or eight wives, each one of whom had a basket of corn on her head for sale. I told them that I did not trade on the Sabbath. Many others also came to me wishing to trade. The next Sabbath nothing was brought for sale, but several came to me asking if I would buy such and such things the following day. I told them I would see. But this was not plain enough, for the next Sabbath they came with the same inquiries. I at last told them that I could neither trade nor talk about trading on the Sabbath. This had the desired effect.

During service on the Sabbath the people have always been very quiet and

orderly. Umkonto takes special pains to preserve order. If he observes any one talking, laughing, or making any disturbance, he will either look him sharply in the face, or pick up something from the ground and throw it at him. Nor will he allow any sleeping or going out, during service, if he can prevent it. A few Sabbaths ago some got tired and went out, but they were not absent long before Umkonto sent for them and had them return.

I think I shall find the climate mild and healthy. I have been laboring there nearly two months, during the warmest season of the year, and I have not suffered much from the heat. The soil appears to be rich and fertile. The grass, all over the valley, is as high as my horse's back, and I cannot reach the tops of the corn as I ride on horseback by the side of some of the corn-fields. The natives have brought me pumpkins measuring twenty-three inches in length.

Having returned from Port Natal to Mapumulo, Mr. Abraham adds a few sentences to what he had previously written, showing that, kind as the people are, thus far, to the missionary, they have no love for the truth.

I have just returned to my station after an absence of three weeks. The people seemed exceedingly glad to see me. I never received a more hearty welcome from any body. Men, women and children came out to meet me and bid me welcome. It is cheering to meet with such kind reception; may the Lord prepare their hearts for receiving the gospel thus gladly.

I learned, a few days ago, that the fathers of the boys living with me told them that if they learned to read they would whip them. They fear that the boys will become believers if they learn to read. The boys say that they are some afraid themselves, still they venture to learn. They say that if they begin to feel it in their hearts they will go home and sacrifice an animal to the spirits. From this I may infer that I shall meet with opposition if any become interested in the truth.

Ceylon.

REPORT OF BATTICOTTA SEMINARY.

MR. MILLS, under date June 12, 1850, sends a report of the seminary for the term which closed June 6th.

Religious Condition.

In regard to the special influences of the Holy Spirit among the pupils, not all which had been hoped for had been realized, during the term. "The blessing," Mr. Mills remarks, "is delayed, but the promise has not failed; and by this very delay we hope God is preparing us for a richer and more abundant work of grace, and that, when our faith has been sufficiently tried, and our own hearts prepared, these clouds of mercy, which now gather around us and then vanish away, will pour down upon us an abundant shower." But the school had not been left without tokens of spiritual good.

During the term just closed, we have not been without evidence of the Spirit's presence, particularly towards its close. At the commencement of the term there was solemnity on the minds of many, occasioned by J. W. Chickering's death, mentioned in our last report. It was not, however, so much conviction for sin, as fear of death; and it was succeeded by coldness and stupidity, especially on the part of Christians. But about four weeks before the close of the term there was a marked change. There was an unusual degree of prayerfulness and an anxiety for the salvation of souls among the Christians, while many of the impenitent became thoughtful, and some really awakened. In several cases there was a marked change in external deportment, but whether there was a *real change of heart* in any case time must prove.

Some, who had before experienced hope, gave more decided evidence of being born again; and two, William Lyman of the first, and Daniel Mann of the second class, who for more than a year have given increasing evidence of piety, were received into the church. Daniel Mann is the son of Christian parents; both are interesting and promising boys. Of several others we have some hope, but the evidence of their piety was not sufficiently clear to justify their being admitted to the church.

Efforts of Church Members to do Good.

It is highly gratifying to learn that, as yet, the native Christians at Batticotta have not grown weary in their efforts to promote the spiritual interests of those about them. Some account of the commencement of their tract distribution may be seen in the Herald for March last, page 80; and the interesting case of Robert Crosset, referred to below, will be found, as stated by Mr. Howland, in the Herald for September, page 295.

In the report of October it was men-

tioned that the church members had formed themselves into a society for the distribution of tracts among the neighboring villages. They still continue to go out every Sabbath afternoon, and prosecute their work with much more spirit than we expected. Their reports, during the term, were increasingly interesting. Some have met with opposition, but they are generally received with kindness as they go from house to house. We cannot but hope that good seed is sown, and some good done among the people, while these youth are acquiring a valuable training, and fitting themselves for more extensive usefulness.

They have also, of their own accord, commenced sending tracts to their more distant friends, particularly to those who have been their school companions, accompanying the printed page with a note or letter, urging them to seek the salvation of their souls.

A number were so much interested in the reports from the island of Valany, and in the work of grace that has been in progress there, that they requested permission to go and spend a Sabbath. On several Sabbaths a delegation went, leaving here on Saturday afternoon and returning Monday morning, bringing reports which increased the interest of all, and led them to greater activity in seeking the salvation of those in the seminary.

The example and reports of Robert Crosset, who has given up his school and gone to labor among the Islanders, have not been without an effect upon the Christians of the seminary. The spirit which some of them have manifested has been cheering to our hearts, and we can not but hope that a real love for Christ and for souls has actuated them. They have held their morning prayer-meetings at five o'clock, and some have been in the habit of conversing and praying daily with the impenitent.

In accordance with a suggestion made to the teachers, they have divided the classes into equal portions, each teacher making himself responsible for speaking to each boy in his division at least once in a month. This plan has given each one a definite field, and thus far has worked well. Some have spoken to their division more frequently, and have not limited themselves to those in their own division. If this system is pursued steadily and prayerfully, they cannot fail of doing good to those for whom they labor, while, at the same time, their own souls will be blessed.

Department of the Pupils.

In study the boys have been diligent and have made good proficiency. Their minds are generally quick, and so far as mental capacity is concerned, they will compare well with boys in America. With few exceptions they are quiet, orderly and easily managed. Our great difficulty is in securing a proportionate development of moral character; but when we look at the low state of morals among the people, and consider the training under which these youth have been, from their earliest infancy, we wonder rather that so much is accomplished during the few years they are with us.

During the term two boys, George D. Perviance of the first class, and Henry A. Nelson of the second, have received honorable dismissions. They were orderly and well disposed, but neither of them Christians. David L. Godwin and Joseph Garland, of the junior class, were dismissed for improper conduct.

During the term there had been an unusual amount of sickness among the pupils. Fevers were prevailing among the people, and quite a number of the boys had been obliged to go to their friends sick. Three days after the close of the term, John W. Bulkley, of the second class was removed by death. He gave no evidence of being a Christian. Under date July 5th, Mr. Mills adds :

Since the above was written our vacation of three weeks has passed and we have, entered upon the duties of another term. Many of the boys seem to have returned with the [religious] interest with which they left us, while others have, apparently, in a measure at least, if not entirely, lost it. A number of the church members have spent a portion of their vacation in the Islands and more distant villages. They were generally cordially received, and the reports which they bring back are to us full of interest, because manifesting their interest and desire to labor for souls.

REPORTS OF NATIVE HELPERS.

SOME of the quarterly reports of their labors, made in April last, by the native helpers in Ceylon, have been forwarded to the Missionary House, and the following extracts will be read with interest by the friends of missions. They serve, in some measure, to show both the ability and the spirit of these native laborers, and also the

manner in which they labor for the spiritual good of their countrymen; and at the same time present some interesting facts in regard to the condition and feelings of different classes of the people.

Report of Mr. S. Payson.

During the past three months, I have labored especially among young men educated in the mission free schools, and those who once walked as Christians, but afterwards went back to heathenism. Many of the educated young men, although they walk as heathen, admit that Christianity teaches the true way of salvation, and that Sivaism is an invention of brahmins for their own benefit. They further say that if they walk as Christians they shall injure the good feelings of their friends, with whom they are connected and among whom they have their earthly prospects. Some others, through a desire to soothe their conscience, which condemns them for living as heathen against their own conviction, try to draw out a similarity between heathenism and Christianity. Still others try to find fault with the conduct of Christians. This they do merely to show their ability, and to get rid of the conversation for the time. I do not mean by this that Christians do not give occasion for thus finding fault; but I mean that almost all the educated young men are in some measure convinced of the truth of the Bible. Yet there are others who are opposers of Christian doctrines who, I think, care nothing at all about them, but have made up their minds to follow the life of their heathen ancestors. Still, though almost all the educated persons walk as heathen, the impressions of the Bible truth are left in their minds, like the seed buried in the earth, which may shoot forth in proper moisture.

On conversing with Christians who have turned back to their heathen friends, I hear some say that they have still, in their hearts, the impression of the truth of Christianity, and that they are walking against the convictions of conscience. Their connection with heathen friends compels them to take part with them. But I have seen in the conduct of some, and also heard them say, that Sivaism will do for them for this life, and their conduct shows that they have little care for the life to come. They make vows, and perform ceremonies and penances, with the hope of receiving temporal good; and when they succeed, they as-

cribe their success to the good will of their gods. Then they infer that such must be true gods, and confide in them for spiritual blessings also. Their success leads many to exercise gratitude and love towards their gods. Thus some of the dismissed church members, as well as the above-mentioned educated persons, are led away, having been blinded by the adversary. The heathen see the light of the gospel and approve it, but do not receive it, lest they lose dignity and worldly honor. The nature of the Siva religion is such that it gives worldly honor and name to those who support it. Therefore when those who have enjoyed wealth and other means which enabled them to build and support temples and get high names and honors, become poor, others, who have envied them, conclude that it is their privilege to succeed and to surpass them if possible. In this way heathenism prevails here. But we hope the light will gradually so shine among them that they will be induced to seek the salvation of their souls more than worldly good, and choose the good part which will not be taken from them. Looking at these circumstances, we have reason to believe that the people of God, who labor for the cause, will persist in their undertaking, with the hope that the Lord will accomplish his work.

Report of Mr. D. Stickney.

During the past three months I have been, as usual, to the schools in the forenoons, and in the afternoons to the villages. In the schools, I examined the children in their lessons, explained what I found they did not understand, and generally closed the exercise with a few remarks on religious subjects. When adults were present at the bungalows, I spent much of the time with them, talking on matters respecting their souls. In my labors in the villages, I have been kindly received by all whom I have met, though a few, a very few, will now and then interrupt me by asking foolish questions, which they sometimes ask through their ignorance of Christianity, and at other times purposely to revile us. During the last three months I have met only one of this class.

Several whom I have visited listened attentively to the truth, admitted that "Christianity is the true religion, and if one walks according to its rules, he will not only attain heaven, but live happily in this world. But it is a very difficult

task to walk according to it." On one occasion, a man, after hearing me speak of Christianity, said, "If all the people in a village, or in a city, would become Christians how happy would be that people."

Some others expressed a wish, that since the Christian religion is the best religion, their children should be so trained as to embrace it and live as Christians; though they themselves could not embrace it, as they were advanced in years and engrossed with worldly cares. On one occasion I spoke with a man at Verlau, on female education. He was in favor of the education of females, and thought of sending his daughter to the mission school. But his wife said she would not allow her daughter to attend school, for it would bring disgrace upon them. The man then said to her, "You do not know the benefit which may result from it. If she should be connected with the missionaries she would be familiar with good moral habits, and may live a happy woman until her death."

This report proceeds to speak of persons, some of whom admit the truth and excellency of Christianity, but are prevented by the insults of neighbors, or the threats of relations, from openly embracing it, while others admit that they ought to examine its claims more fully. Reference is also made to the happy influence which children in the schools sometimes exert on their parents and friends.

Report of Mr. A. Lovell.

In my visits to the Christian families, I have found that though they live in the midst of their heathen friends, and have many trials and temptations in their course, they still live as Christians. They educate their children in the truths of Christianity, and endeavor to train them up for Christ. Family prayer is observed daily in all the families. They perform all their duties without murmuring or repining. Almost all seem happy in attending religious meetings. The Roman Catholics, and the other heathen living near us, know much of the gospel truth. The Roman Catholics acknowledge that their condition is deplorable; but they say they cannot be relieved from it, as they are rooted firmly in their religion; and they often say, "We also worship Christ as you Protestants do; only with the difference that our priests load us with heavy burdens." When we speak

to them individually, they talk with us freely and give a good ear to what we say, but in company they will not hear us patiently. They may commit any gross sins, be drunkards or Sabbath-breakers, without any penalty from the priest, but are prohibited from reading or keeping Protestant books, under penalty of being compelled to wear a crown of thorns.

The heathen read the Bible, send their children to the mission schools, and admit that Christianity is the true religion, but they excuse themselves by saying they cannot separate themselves from their friends. Once I met a learned brahmin and asked him what he thought of Christianity. He replied, that by reading the Bible he is satisfied that the Christian religion is true, except in this one thing. "Your missionaries have given a different interpretation to some of the passages in the Bible from the real ones. e. g. It is said in the Bible 'thou shalt not kill.' This commandment," he said, "was given not only in reference to the taking away the human life, but it extends to the life of animals, &c., whereas your missionaries interpret it as referring to human life only, and so they venture to kill animals, and eat their flesh, which is a gross sin." I referred him to the passage which says, "Every moving thing that liveth shall be meat for you." He answered, "Are you and your missionaries so unmerciful as to take away the lives of innocent animals—as to kill the ox in the evening which had worked in the fields in the morning?" I then remarked, "Our religion consists not in eating and drinking," and asked him whether the Sivas don't kill animals and eat their flesh. The brahmin said, "The Sivas are another sect."

Catechist. "Do you not receive any temporal benefit from them?"

B. "I do."

C. "Is it lawful to get from such flesh eaters?"

B. "Not lawful."

C. "Will not such attain heaven?"

B. "I do not say that they will not attain heaven. Every sincere pious soul will go to heaven, whether he eats flesh or not. My meaning is that the life of animals must not be taken. I disapprove of this alone in the practice of the missionaries. There is no doubt that idolatry will lead us to destruction, but only for our livelihood we support it."

Mr. J. S. Tappan, whose labors were in connection with a station girls' school, reports that

the girls are interested in their studies and pay good attention to religious instruction. In his leisure hours he visited his heathen neighbors. "Almost all of them received me kindly, and listened, with apparent interest, to what I said to them," while some "admitted that their religion was nothing but formality."

As far as I have observed, the prejudices of the people against female education have been removed to a considerable degree. The general deportment of the educated females, their manner of training their children, their conduct among their neighbors, &c., influence the minds of the heathen around to be interested in the education of their daughters. Some of the Roman Catholics are more disposed to hear the gospel truth than in former times.

Ahmednuggur.

LETTER FROM MR. MUNGER, JUNE 18, 1850.

In this letter Mr. Munger reports his labors for the previous six months.

Preaching Tours.

Seventy-three days of this period I employed in preaching the Word from village to village. I traveled 530 miles, and visited 270 villages. The Lord every-where set before me an open door. In all places where I sought to set forth the truth, I found some persons who were willing to hear. There was often much debate—sometimes much wrath and blasphemy, and it should not be thought strange that it is even so. The truth in regard to the nature, character and worship of God, is as opposite to all the views and practices of the people in relation to these subjects, as light is to darkness. It is therefore out of the question to get right views of God and his service into the mind without disturbing views which already occupy it. The common people can endure this attack upon their cherished views and practices with tolerable patience. But the brahmins have no patience with these aggressions, and when Christ is set forth as the way, the truth and the life, the most eloquent cannot find words to express their indignation. They regard all these attacks as attempts, not only to belittle themselves in the estimation of the people, whose accredited teachers they are, but also to belie the

Vedas, Purans and Shâsters, and to bring into contempt the teachings and practices of the gods and holy men of all ages. And they are right. God's truth aims at all this. And it must affect all this before any man will take the yoke of Christ. How great is this work! Men cannot do it of themselves, neither will the Holy Spirit do it of himself. He will have the co-operation of the church—the truth of God communicated by men, and the prayers of the believing. And when this power is brought to bear, in due measure, upon these Hindoo minds and hearts, there will be the putting forth of his power; and then will the word of the Lord have free course and be glorified.

Extent of the Field—Truth seldom heard by the People.

When all these facts are considered, and when it is further considered that some three thousand five hundred square miles of these vast territories of heathenism in India constitute my individual field of labor, who will expect that I should report the free course of the word of the Lord in these villages? Who would be more rejoiced than your missionaries to report to you the conversion of thousands of men and women and children? And who can be more pained than they to know that few if any of the multitudes, to whom they preach the word from year to year, are concerned to make sure the great salvation?

During the season which admits of the labor of preaching the word in the villages, I have endeavored, for the last three years, to fulfill this ministry in this field. Persons in those villages which I have most frequently visited, may have heard the words which we speak some ten or twelve times. But persons of this class are very few. By far the greater part may have heard the only words which are able to save the soul only some three or four times. And there are scores of thousands in this field, which falls to my lot, who have never once heard the name so precious to every believer. How shall they hear? How long shall it continue to be said to the messengers of the church, as they go from village to village never before visited by the heralds of truth,—“If these things be so, why has not God made them known to us before? Since the sun and moon began their course, these things have never been told the generations which have come and gone before us.”

Visit to Mominabad.

In one of my tours I visited Mominabad, where I last year encountered much opposition from the brahmins. I was prepared to find them in battle array; but the Lord mercifully restrained their wrath, in great measure. He shut the mouths of these lions, and gave me, for five days, uncommonly good opportunities for making known the truth as it is in Jesus. As before, in the temple of the mother of Hindoo abominations, and in the city and the market place, large numbers of people crowded around me to hear of these strange things. There are, in this place, a few believers. They seldom enjoy the privilege of hearing the ministration of the Word, and they received me with gladness and thanksgiving. My visit last year had served to stir them up, and induce them to undertake religious meetings for their mutual benefit; and now they were in this way making themselves very useful.

Standing of Church Members.

Mr. Munger's station is Bhingar. It is of the congregations and the professing Christians at this place that he speaks in the following paragraph.

The congregation on the Sabbath consists of the persons who pertain to the station. Of these, six are members of the church and three have been asking for baptism. All of these give good attention to the preaching of the Word, and appear to enjoy it and profit by it. However, the growth in grace, even of those who give most comfort in the confidence of their having passed from death unto life, is very slow. The truth does not act upon the mind and heart with that freeness and fullness with which it acts in those who have known the truth from their earliest years. Their old habits of thinking and feeling are not readily wholly overcome. They live among the heathen. Many of their friends are still heathen. When from home, all they see and hear is heathenish. One who has no personal knowledge cannot fully understand how completely the whole being of the Hindoo is under the power of Satan. There is therefore much cause for thanksgiving and praise to God, when those who have believed are kept from falling into sin. There is such cause, I am happy to say, in respect to those who are under my watch. I would see them more concerned to compel men to come and eat

at the feast of love, and yet I am gratified to know that they do press sinners to come and hear words which have given them joy and peace in believing. By these means I have frequently several hearers from the town on the Sabbath. And I have not known a Sabbath service when there were not some who came to the door, or stopped in the road, to listen to these words of salvation and to witness these acts of Christian worship.

Preaching in the street, Mr. Munger says, is continued as usual, "but the people of Bhingar are violent and abusive beyond description, and they have recently added to vituperation the throwing of dirt and stones." "Their main purpose seems to be the provocation of anger. This would be a triumph which they greatly desire. Knowing this, one must be continually looking away from himself to God, for help."

In the Camp Bazar I meet with a different reception, especially among the mahars. They are glad to see me. They prepare their best seat for me. They call their friends and neighbors and desire me to speak to them. And when I go away they ask me to come again—to come and go often. I have hope that God may open the hearts of some of these people to attend to the truth. If they have not more light, they have less darkness than the brahmins. And yet their minds and hearts are blinded.

Inquirers.

Under this head Mr. Munger mentions a few interesting individual cases. A very interesting account of the first person referred to may be found in the *Herald* for August, 1849, pp. 271-2.

D. B., the old man of Missalwadi, is as the shining light which shineth more and more. His case is one of increasing interest and evidence. His people know not the good they do him by hating and persecuting him. He shines the brighter for it all. The more disagreeable they make the place of his sojourn, the more earnestly does he look for a building of God, an house not made with hands, eternal in the heavens. And yet their cruel and bitter words try him sorely. He grieves much that the people do not regard the things set forth in the Christian Scriptures as he does. "What shall I do?" he asks. "Shall I continue to speak to them? The more I speak, the more they revile." No one can speak evil of him, save in the matter

of their gods, and of the ways which they call worship. In respect to these, and all the former ways of his heathen life, he is a new man. And therefore is he hated. There is here a heaven that must work. It does indeed work. Others may not be converted, but they must be convinced that this truth purifies. In every direction from this village to the distance of eight, ten and twelve miles, this man is known and spoken of, as the worshiper of God, the Spirit.

Another inquirer, of Ratnapur, of whom also an interesting account is given in the *Herald* for August, 1849, pp. 270-1, has been condemned to two years imprisonment at hard labor, on a charge of arson. Mr. Munger thinks him innocent of the crime, and that he is suffering from the malice of those who hate him for the truth's sake; though he has never been convinced that he had become a Christian. It would seem that he appears well, as yet, under his trials.

Five days ago there came a man to me saying, "I have sought every-where for salvation. I find it not. And now, having heard of Jesus, the Savior, I turn to him. Here may be salvation." He has been for some time hearing of this salvation, and has read some tracts. Yesterday he came, and presenting his *mala*, a string of beads, on which he repeats the names of his gods, said, "Here, take this. I have no more use for it. I now seek Jesus." May it be even so, and then shall he surely find him.

Bombay.

LETTER FROM MR. HUME, JUNE 25,
1850.

Increased Attention to Female Education.

THE following communication from Mr. Hume will be read with much interest, pointing, as it does, to one of the decisive indications of advance among the native population of India. The reader will remember the communication from Mr. Allen, of this mission, published in the *Herald* for January, in regard to the influence of the native press in Western India, in rousing the native mind to some degree of thought upon religious subjects, and diminishing the influence of the brahmins. He will think also of the recent movement of the Government favoring religious liberty, spoken of in the September *Herald*; and will feel that, in view of these different favorable indications, there is occasion for grateful hope.

One of the most encouraging signs of

the times in India, is the change which is gradually taking place, in the feelings of the people, in regard to female education. Hitherto nothing, or next to nothing, has been done to elevate the Hindoo female, except what has been accomplished by missionaries. They, wherever located, have addressed themselves more or less to this work. And considering the apathy, incredulity, and even active opposition so generally manifested by the native community, these efforts have been attended with a large measure of success.

So early as 1826, there were ten efficient female schools, containing three hundred and forty scholars, supported by your mission in Bombay; and though the wealthiest natives did not send their daughters, still respectable girls, of the highest castes, did attend in considerable numbers. These efforts have been continued until the present day, and other missions, particularly that of the Free Church, have done very much in the same way. In other parts of India, especially in the large towns, similar schools have been established, in which thousands of females, of all castes, have acquired the rudiments of an education. It has been shown that native females are not wanting in capacity, and that the only obstacles to their improvement are the apathy and prejudices of the people. A gradual change has been wrought in the feelings of the community, so that the more wealthy natives have of late begun to educate their daughters in private. And the way has been prepared for the establishment of female schools by the natives themselves and by the Government.

Interest of Young Men in the Subject.

Among the better educated young men in this part of India, the degradation of females, and the propriety of female education have of late been standing subjects of discussion. Within a few months past we have been much gratified by a movement on behalf of female education among the young men educated at the Elphinstone College, the highest educational institution established by Government on this side of India. These young men have come forward with praiseworthy spirit and zeal, and established eight female schools. On behalf of these an appeal has been issued to the public. A "Girl's First Book" in Gujarathi, prepared by them, has just been printed by us at their ex-

pense. In this good cause they have shown themselves to be truly in earnest. This is gratifying, not so much from what they may be expected to do, as from the proof which it affords of a new state of feeling in the native community. It shows that great progress has been made. As the first thing of the kind in Western India, it is worthy of being noted.

A new interest in behalf of this cause has also been manifested within the past year at Calcutta. A number of wealthy, influential natives there, encouraged by a member of Council, have come forward and established a school for the education of their daughters. Several other instances have occurred, in different places, of female schools being established by natives; all going to show that the feelings of the native population have been undergoing a most important change in reference to this subject.

Government Action.

Hitherto Government has done nothing for female education. But the Secretary to the Government of India, on behalf of the Governor-General, under date of 11th April, 1850, after declaring his sense of the importance and practicability of female education, adds:

"The Governor-General in Council, requests that the Council of Education may be informed, that it is henceforward to consider its functions as comprising the superintendence of native female education; and that wherever any disposition is shown by the natives to establish female schools, it will be its duty to give them all possible encouragement, and further their plans in every way that is not inconsistent with the efficiency of the institutions already under their management. It is the wish also of the Governor-General in Council, that intimation to the same effect should be given to the chief civil officers of the Mofussil, calling their attention to the growing disposition among the natives to establish female schools, and directing them to use all means at their disposal for encouraging those institutions, and for making it generally known that the Government views them with very great approbation."

The [London] Record states that "the good Bishop of Madras, not to be behind the Government, and obviously to give the movement, as far as practicable, a right direction, held a meeting at his house on the 7th of May, 'for considering the best means of promoting and improving Christian education in Southern India,' and gives the following extract from the minute made on the occasion.

"After a lengthened discussion of the subject, it was unanimously agreed that the paucity of well-qualified schoolmasters and mistresses forms the greatest of all obstacles to the extension and efficiency of our schools. For this defect there is no adequate remedy in operation. There are but few educated schoolmasters available; and the mode of teaching pursued, even by those who have themselves received a good education, is imperfect, confused, and weak. It seems on every account desirable that the art of teaching, which has been so successfully cultivated in Europe, should be attended to in this country, and that pains should be taken also with the preparation of school books adapted to India,—by which means an effective system may be introduced.

"Upon such considerations it was resolved to commence immediately with the establishment of a Normal or Training School for the preparation of qualified schoolmasters."

Mosul.

LETTERS FROM MR. MARSH, JUNE 10,
AND 24, 1850.

SEVERAL letters have been received from Mr. Marsh since the one which appeared, in part, in the Herald for September. From these letters extracts will now be given which will serve to bring down the history of movements at Mosul to a later period. Under date June 10, he writes:

Our numbers steadily increase. The average attendance for the first week of the last fortnight was eleven, and for the last, twelve; while on the first Sabbath, twenty-six came to us, and yesterday twenty-eight. I think I have good ground for considering this the work of God. About thirty adults are now in the habit of coming to us—although some of them are as yet irregular—and through these thirty the truth is brought to bear powerfully upon at least a hundred. I doubt not, were the opposition of the Bishop withheld, our numbers would at once swell to a hundred. And even now we have had over twenty adults for the three past Sabbaths.

In this letter, as well as in several others, Mr. Marsh speaks highly of Messrs. Bowen and Sandretzki, missionaries of the English Church Missionary Society, who had recently arrived at Mosul on a visit. All his intercourse with them seems to have been of the most pleasant kind.

Return of Jeremiah—The Bishop's Course.

Jeremiah has arrived, with others,

from Oroomiah, and bids fair to be of great service to us. I have allowed him to preach twice at my house, endeavoring to retain a silent control of movements. He seems to exhibit the spirit of Christ.

Learning that the Bishop felt deeply the recent secession of a whole village in the Jebal Tour, above Jezirah, to the papal church, I concluded to make one more effort to win his confidence. I sent Jeremiah to him, with a solemn charge that he should remember our Savior and avoid a spirit of controversy, lest he should prejudice the Bishop more. The Bishop received my salaams and returned my salutations, but declined an interview, for two reasons,—Mikha is now excommunicated,—and he cannot agree with us, and will make no concessions even though all his church should go over to Rome. Asking about the work at Oroomiah, he admitted that it is good, but said, "The Nestorians are ignorant; but we have the truth and need no instruction." So the Jews said "We see."

Yesterday the Bishop preached against me. His hold upon the ignorance and superstitious prejudices of his people is yet mighty, but is weakening every day; and my heart rejoices that his threats are more and more disregarded, and that our brethren grow in faith and love, and in a spirit of prayer.

Our work often attracts the favorable attention of Moslems. One said to Botrus, "So you deny Jesus." Botrus explained, and he said, "You do well." Seeing his father afterwards he told him that his son did well, upon which his father came to Botrus and charged him with decrying their fast. Botrus appealed to the Moslem, and they went together, when the Moslem sustained Botrus. This is but an instance of the silent respect Moslems feel for true Christianity.

The following extracts are from a letter dated June 24.

Influence of Jeremiah.

Jeremiah's presence here gave an impulse to all our proceedings. He left us on Thursday last, June 20th, to preach the gospel to several villages of Nestorians this side the mountains, above Jezirah, and to report to the brethren in Oroomiah. The great change in his whole character made a striking impression upon all who had known him here before he went to Oroomiah. When he

preached, the average attendance, for about a fortnight, including those who listened on neighboring house-tops, was over twenty. Still, for some reason unknown to me, I must report that the interest for the few days before he left, and in a more marked degree since, has seemed to diminish. The attendance of the first Sabbath of this fortnight was only twenty-four, and on the second (yesterday) only seventeen; and the average attendance on our meetings for the last week has been only ten, or one-half as many as the week before. I do not think this is altogether to be attributed to the absence of Jeremiah, but to the fickleness of this people. Yet, while I desire to present all things in their exact light, I should do injustice to all if I did not express my growing conviction that God, in his own way, is carrying on his own work here. When I look to our brethren I think I cannot be mistaken in thinking that they have grown in knowledge, in love, in faith, and in prayer. I think we have some lovely Christians.

Mr. Marsh next speaks of his health, which was very good, and of his progress in the Arabic language. "I can now understand," he says, "about half I hear, and can make myself tolerably well understood, so that I often talk to men about their souls in their own language."

Encouraging Circumstances.

Some of the remarks below have reference, as will be seen, to efforts which were made by opposers to obstruct the building of the chapel, which it was stated in the September Herald, had been completed and dedicated.

And now I invite your attention to the providential circumstances that lead me to think God is working here in his own way. And first I mention the care God takes of us. No authority has dared to hinder the construction of our church, or our worship in it. The single effort to force us to close a window there, was prevented by the promised interference of Mr. Rassam, should the Moslems attempt to molest us. But yesterday, the Christian (?) neighbor complaining, called Hhannah (Mikha's brother, and our secular agent for Christ's sake and not for pay) before the Cadi. Hhannah mildly remonstrated with him for thus profaning the Sabbath, but he plead in excuse his absence at work in the villages during the week. The judge very justly decided in every point against him, and several other Moslems present expostu-

lated with him for his foolish course. When he complained of the disturbance of our public prayers, which could be heard through the window, the Cadi said, "You ought to consider it a great favor to hear the voice of prayer, and you do wrong to persecute your fellow-Christians." Thus God cares for us.

The Bishop becoming Known.

I next mention the increasing knowledge in the public mind of the character of the Bishop. Our vizierial letter from Constantinople has come; and Mr. Rassam desires to go with me and have a conference on the subject with the Pasha when I present it. In riding to Sheik Mattie, where his family are staying in this extremely hot weather, the Consul was thrown from his horse and his collar bone was broken. In his detention there I was led to visit him, not only to express my sympathy, but also to judge of the situation as a summer residence, and to get letters for Jeremiah and consult about the forming of a community. I went up on Friday and returned Saturday, distance fifteen or eighteen miles. While there I held much pleasant conversation with Mr. Badger. He told me that the Bishop of this convent wished Bibles and Psalters to sell when the people go up hereafter during the great heat. Mr. Sandretzki could supply him with Bibles. He would not receive Psalters from us owing to abhorrence of Mikha. This leading to some conversation, this Jacobite Bishop Matta, said of his fellow Bishop, Behnam, that he knew him well, that he was brought up with him, and that Behnam would believe with those who gave him the most money.

To Mikha's wife (his relative) the Bishop again acknowledged, last week, that he knew Mikha told the truth; but said the guilt of his falsehoods was upon Mikha, who by his course forced him to sustain himself and be revenged by crushing Mikha. I cannot understand the infatuation of these acknowledgments, except that he charges Mikha's wife not to tell any man.

But a more remarkable case still is that of the venerable old priest now over seventy, in whose house is our school for girls. Most of the people reverence him for his age, and I am persuaded that God keeps him on the borders of another world for some great good. Yesterday the Bishop, preaching in another quarter of the town, left him to officiate. He

referred the people to the Jews who opposed the apostles, and to Gamaliel's counsel: "Refrain from these men and let them alone; for if this counsel or this work be of men, it will come to nought; but if it be of God ye cannot overthrow it; lest haply ye be found even to fight against God." Mikha conversed with him afterwards, and he said that he told all who came to him, and that he meant to say in the church, but the time was not sufficient with the many prayers, that we do not preach a silver gospel, but the true gospel of Christ and his apostles. May God use this aged servant for his own glory.

I am persuaded that the conviction that we teach the truth, (in spite of many public and private lies against us,) is growing both among Christians and Moslems; and by the grace of God I am sure that a true church is planted here, which no power can overthrow, and which will be a bright light for apostate Christians and for Moslems. No wonder the Moslems abhor a church full of lies, of adultery, of Sabbath-breaking, of profanity and of drunkenness. We only need the Spirit to disclose these abominations and to bring home the Word with power. I cannot too much implore American Christians to pray for us.

Aintab.

LETTER FROM DR. SMITH, JUNE 20, 1850.

THE letter from which extracts are given below, was written by Dr. Smith on board the steamer, on his return from the annual meeting of the mission at Constantinople. It relates to circumstances which occurred at Aintab during the absence of Mr. Schneider at Diarbekir.

Meetings conducted by Native Brethren.

The largest place for religious meetings possessed by the Protestants of Aintab being barely adequate to accommodate the male portion of their congregation upon the Sabbath, individuals were selected from the native brethren to alternate with me in conducting the services there, and at the chapel, where the women assemble. On each Sabbath a different brother officiated—four of them writing themselves the discourses which they read, and the remainder reading sermons selected from our publications. Successful experiments of this kind lead us to hope that we have in Aintab a few brethren, who, although

prevented by their matrimonial relations from going to Bebek to pursue a thorough course of study, and prepare themselves for settled pastors, may yet, under our tuition, become efficient evangelists in such primitive fields as those which open to us in the interior of Turkey. We have, farther, several lads of promise, yet unmarried, whom we hope in the mean time to train, and, either at home or at the Bebek seminary, to prepare, by a thorough education in the Scriptures and in theology, to follow these pioneers, and carry upward those spiritual structures, whose foundation shall have been perhaps equally well laid by men more mature in years, but less disciplined in the schools.

Civil Relations of the Protestants.

What is said here upon this topic will be read with interest, not only as showing that the Protestants at Aintab are finding favor with the Government and with the people, but as showing that that favor is gained by such a course of conduct in their relations to the Government, as must commend itself to every man's conscience.

As you were informed at the time, our brethren organized a separate civil community more than a year ago, and the authorities of Aintab allowed them to pay their capitation tax in fifteen weekly installments. The number subject to the tax at that time was fifty, and the installments were paid regularly to the last, without the least official interference; while the Armenian nation procrastinated their payment to a much later period, and it was at last enforced by the imprisonment of a great number of those who were tardy. The present year, the number of Protestant tax payers was a hundred, and the same system of payment was carried out with the most perfect punctuality, as before. The Armenians sought to improve upon former years, and appointed an energetic man of their number to oversee the collection; but still great delay took place, and many improvident or unwilling ones were put in prison. Our Protestant brethren, ever since their civil organization commenced, have levied upon themselves a monthly tax to meet the expenses incident to their community, and from this, the wages of their head-man is paid each month, according to a written account which he renders of his services. The Armenians having made no such provision for the salary of their tax-collector, he took it, from time to

time, from the funds collected; and in consequence, a considerable deficiency existed when their tax was handed over to the Turks. To meet this deficiency, their leading men petitioned for official aid to make collections from their people, and their petition was granted by the authorities. The officer assigned for this purpose was however instructed to demand nothing from the Protestants; and when the Armenian people found that this was the case, their rage against their primates and ecclesiastics became desperate, and a large mob, threatening vengeance, began to assemble, when they were appeased by promises from their primates that the payment of the collector's salary should be secured in some other way. Enough, however, transpired, to impress deeply upon the Turkish mind the great superiority in character, of the Protestants, and the punctuality and system with which the affairs of their community are conducted.

Coincident with these events in point of time, another civil movement was going on, which, in the result, promises great good to the cause of Christ. The Armenians of Aintab have been long greatly oppressed by the increase of their property-tax, to an amount far above their ability. For the purpose of obtaining redress, they secured the visit of the proper officer from Aleppo, and a subsequent order for the separation of the taxes of the several communities;—each community, as such, being ordered to pay its tax in a ratio proportioned to the number of its male inhabitants. This order, notwithstanding the most arbitrary, unauthorized, and, to the Christian sects, most oppressive interpretation, secured a reduction of about ten per cent. for the Armenians, and of a still greater rate for the Protestants; the increased reduction in the latter case being due to an increase of their taxes consequent upon Armenian misrepresentation, during the last two years. When asked if they wished the taxes of the Jews to be separated from theirs, the Armenians replied most strongly in the affirmative; but when inquired of as to the Protestants, they as decidedly objected to the separation. Thus they publicly avowed, either the superior ability (but the comparative poverty of the Protestants is too manifest to be disputed) and willingness of our brethren to pay governmental taxes, or their own determination to use this connection to oppress and persecute all lovers of the

truth. In other times, and even now in other places, the Turks would have yielded to the desires of the Armenians, but—to God be the praise—the rights of the Protestants were in this instance consulted, and their head-man was notified that he might, with their consent, form an enrollment of the evangelical community, independent of, and in a book distinct from, that of the Armenians. Before this enrollment was commenced, a committee of our brethren was appointed to report the names of all whom they supposed willing to be thus publicly acknowledged as Protestants, and their list embraced one hundred and sixty males, old and young. As soon, however, as a public notice of the enrollment was given, many, attached to evangelical views, but hitherto kept aloof from us by various considerations, began to join our ranks; and before the completed list was delivered to the Government, the number of males actually found upon it was two hundred and four teen. Some eight or ten of these, however, are hardly evangelical in the strict sense of that term; but are parents or brothers of Protestants, and have come to have more confidence in our integrity than in that of their own community. But, on the other hand, a far greater number than this of Protestants by conviction, and uniform attendants upon our worship, are restrained from enrolling themselves with us on account of their business and family connections. That every month will add to our list from such, we have not the least doubt.

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LETTER FROM MR. SCHNEIDER, JUNE 25,  
1850.

### *Increased Congregations.*

DURING the absence of Dr. Smith at the general meeting of the mission, it was judged best, Mr. Schneider says, to bring the people all together, into one place, for public worship. Accordingly, as the chapel was not large enough for all, awnings were made on two sides of it to accommodate such as could not find a place within.

The first Sabbath after this arrangement there were three hundred adult hearers; the next, three hundred and twenty; and the last two, about three hundred. You thus observe that our congregation has much increased within a short time. The experience of the past month would indicate the permanent congregation on Sabbath mornings,



when it is usually largest, to be now three hundred. Our weekly evening meetings, for a month past, of which there are three, have also increased; there being from one hundred and fifty to two hundred and fifty present each time.

Other facts show the same growth. On the list of male Protestants, children as well as adults, made out for the use of the Turkish authorities, there are two hundred and forty-two names. The female Protestants, not included in this enrollment, are not quite as numerous as the males. Probably two-thirds is a fair proportion. According to this estimate they would number one hundred and sixty; and added to the males, would make a total of four hundred souls, small and great, belonging to the Protestant community.

So large have our assemblies now become, that when they all collect in the yard, after service, to go to their several homes, it reminds me of "the great congregation" to which we were accustomed in America. It is truly an interesting spectacle to see so many assembled to hear the words of life, and we are led to exclaim, "What hath God wrought!" Only two years ago there were not more than thirty or forty permanently and decidedly Protestants; and yet now, their number is thus large.

#### *Prospect of Other Accessions.*

Though there have been so many accessions, others are still joining the new community, and others still are preparing to do so. About twenty-five more male persons are desirous of being enrolled, and measures are being taken to-day to gratify their wishes. Though, from the first, the prospect of increase has always been animating, there has been no period when it has been more so than at present. A member of our community, who has much intercourse with the Armenians proper, assures me that he finds a degree of leaning towards the truth among them such as he never before observed. Many who were formerly bitterly opposed have become friendly, and others, who cared for none of these things, are more or less disposed to inquire after the truth; and a very large number are represented as being secretly, yet really, Protestants in their sentiments. Should these prospects be fully realized, great accessions may be hoped for during the coming year.

#### *Interest in the Truth.*

But what is of more importance than these growing numbers, is the interest felt in the truth. Our audiences are always attentive and interested, generally solemn, and often very deeply impressed. We scarcely ever have a meeting in which the solemn countenance, or suppressed sigh, or falling tear does not indicate the power of truth; and sometimes a scene is presented sufficient to move any heart,—when young men, and men in middle life, of strong and vigorous frame, and old men with silver beards, are seen melted down under this power of truth. Thus, a little more than two weeks ago, when there were over three hundred hearers in the morning, there was fixed attention and deep solemnity, and a large part of them were in tears. In the afternoon there was even more intensity of feeling. Many, many wept. One man, who, in the days of his ignorance and thoughtlessness, was one of the most abandoned characters, wept, almost like a child, from the beginning to the end of the discourse. Others hung down their heads from emotion, or held their handkerchiefs to their eyes; and the frame of one man was seen to shake from emotion. It was indeed a scene which will not soon be erased from memory.

Last Sabbath there were a number of new hearers present, and among them a few individuals of some distinction. It was very interesting to see the effect of truth on some of them, and especially on one individual. A fixed attention, with surprise, at first, then an increased sobriety, and finally, when the subject was fully developed and applied, the starting tear—all this clearly revealed the thoughts and feelings within. In the afternoon, (the subject being calculated rather to instruct and enlighten than to excite deep emotion,) there was manifested fixed attention and great solemnity of feeling.

#### *Progress in the Work—Prayer and Effort Needed.*

Now need I add one word by way of urging the importance of special prayer, in view of this state of things? We do most earnestly and sincerely crave the prayers of all the friends of missions for this people, whom God has so wonderfully favored. Will not he who has done so much do more? Will not he who has begun such a work carry it on, if he is entreated to this end? Never

did earnest supplications seem so much called for, and never did they apparently promise such rich results.

In all the region round about there is an onward movement. Another of our brethren has gone to Killis; a new and decided impulse has been given to the work there.

From the native brother whom I left in Diarbekir, I received a letter last evening, giving a pleasing account of the work there. In Oorfa things continue favorable. Another of our church members has gone to Besueh and Beletin, and that region, though no account has yet come from him. We must hasten to raise up men, in some way, for the many fields around, which are fast ripening for the reapers' sickles in this region. If we are not expeditious, Providence, in the work of preparation, will have gone far beyond the measure of our means to follow.

### Aleppo.

#### REPORT OF THE STATION.

MR. FORD, having been prevented from writing earlier, sends at a late day, a report of the second year of missionary labor at Aleppo,—labor which seems not to be in vain.

While we have great occasion for devout gratitude, in the preservation of our lives during the vicissitudes of another year, we have experienced some interruptions of labor through sickness in our families, and at times, our own feebleness. You are aware also, that during more than six months one of us was absent, supplying the urgent wants of perishing souls in a distant city, [Mosul.] Consequently the amount of labor performed at our own station has been comparatively small, and our religious exercises, as well as our visiting among the people, have been much interrupted. Otherwise our stated services have continued as before, viz., a preaching service in English and one in Arabic every Sabbath, a Bible class on Sabbath morning and a prayer-meeting during the week, usually held in the house of some native brother. The Arabic preaching, which we felt it our duty to commence more than a year since, when we could with difficulty even stammer our words; we have continued in great, though we hope decreasing, imperfection. The number of those in attendance averages about twenty, and we have been permitted to

notice an increasing seriousness and delight in the preached word among our regular auditors.

#### *Increased Interest among Armenians.*

In consequence perhaps of the diminution of labor at the station, there has been a falling off in the attendance of Christians from the principal sects of Arabs; but at the same time there has been a constant increase in the number of Armenians present on the Sabbath; so that the size of our congregation remains the same, but it is composed, in great measure, of those who know the Arabic language very imperfectly, or, some of them, not at all. Notwithstanding the difficulty they have in understanding the services, these Armenians are our most regular and punctual auditors, and are, on the whole, the most hopeful disciples. Should this interest among the Armenian population of the city continue and increase, as there is every reason to hope it will, there will be an urgent necessity for preaching the gospel in the Turkish language. In what way this necessity can best be met; whether by the appointment of a missionary especially for that class, or by having one of our own number acquire that language, is a question for the committee or the mission to decide. At present, many of those who come regularly to all our meetings can profit very little by them, except in the Bible class, where they often have the expositions of Scripture translated to them, and, in their turn, answer and ask questions through an interpreter, one of our Arab friends.

#### *Three Persons Received to the Church—School.*

A few weeks since, on the first Sabbath of June, it was our delightful privilege to welcome three of our congregation into the fellowship of the visible church and to the table of the Lord, on profession of their faith; in the usual form of the churches at home. These dear friends had, for a year or more, given us comforting evidence of the work of grace in their hearts; but it was with a pleasure we cannot describe, that we saw them gathered into the fold which the good Shepherd has erected for the lambs of his flock, and heard them bear witness, publicly, to the pure faith of the gospel. One of them is the dragoman of the American Consul, who was mentioned in our last report. Another is a humble weaver and the

third is a converted priest, once employed by English missionaries in the East, and who traces his first true convictions of sin and duty to the impressions made on his heart in conversation with the pious bishop of Jerusalem, Mr. Gobat. There are two or three others whom we hope, ere long, to welcome into the little flock.

During the year we have not thought it advisable to attempt to sustain a school in Aleppo. We had opened one previously, which offered the best opportunities for the improvement of the children who might be sent. But such was the opposition raised by the priests, that most of the parents, not having any real interest in the cause of truth, were easily induced to withdraw their children, leaving the number of scholars so small that we thought it better to discontinue the school; nor do we see any immediate prospect of any necessity for its re-establishment; especially as the ecclesiastics and people themselves seem desirous to establish better schools for their own children, and the number of children of Protestants is very small indeed. We have taken into our families three young girls, whom we clothe and educate, hoping to prepare the way for more systematic efforts to awaken among the females of Aleppo a desire for instruction.

#### *Annoyance—Progress.*

In our attempts to persuade this people to be reconciled to God through the only Mediator, we meet with the same opposition as hitherto on the part of the priesthood. The terrors of excommunication threaten any who may dare to read a Protestant book, or even a Bible printed in England, or by Protestant hands. Private influence and persuasion are incessantly employed to turn away every ear from hearing the gospel of salvation; and, if such efforts fail, all possible means are used to annoy and persecute the followers of the truth. Open violence has not been resorted to, but every annoyance and vexation short of that is encountered by some. At the same time we are happy to see that some of our most influential friends are outgrowing the prejudices of the people, and by a steady course of consistent piety, are increasing in favor with the people and in influence over them. The audacity of the priests was recently manifested by one of them in performing extreme unction upon a dying Protestant; a poor blind man, whose little light had been indeed hid under a bushel, and

whose weakness left us but slender hope of his good estate, but who notwithstanding, clung blindly, as it were, to Christ alone in his dying hour, and in reply to the question of the priest, "Do you wish to confess?" gasped out, "I confess to God, but not ———" the approach of death cutting short his utterance. Such opposition, and more yet, we are to expect. Yet in the midst of it we can see that light is spreading. Convictions are deepening in some minds, cavers and open opposers are being silenced, objections in argument against the truth are seldom heard, and the most the great enemy is able to do now, is to persuade men not to examine into the truth of what they hear. Meanwhile we are able to see more and more of the corruption and desperate depravity of the hearts of men; and, despairing more and more of all human strength, "we lift up our eyes unto the hills, from whence cometh our help;" and we urgently commend this perishing population of immortal souls, to the prayers of all in America who believe in the retributions of eternity.

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#### *Trebizond.*

LETTER FROM MR. BLISS, AUGUST 17, 1850.

It will be remembered that Mr. Bliss sailed from Boston, on his return to the field of his labors, in April last. He reached his station, Trebizond, on the 13th of July, having been absent two years. The following extracts are from his first letter after his return, and are the more interesting as presenting, in some measure, the impression made upon his mind by the state of things which he found on returning, as compared with what he left.

In regard to the voyage he says, "We are under great obligations to Captain Hodgden and the other officers of the *Hobart*, for their uniform kindness and attention to our wants. Every thing in their power was done for our accommodation and comfort." Mr. Van Lennep, who sailed in the same vessel, has spoken in similar terms of the kind attention received.

#### *Evidence of Progress.*

The work of God has not been stationary here during these two years, although its onward progress has by no means been what we desired and hoped. Two individuals have been added to the church and, as far as we know, walk worthy of the profession they have made of faith in Christ. But what has partic-

ularly interested and encouraged me, in the contrast of the present with the past, is the enlargement of views and the maturity of Christian character exhibited by some of the members of the church. They have evidently been "growing in grace, and in the knowledge of our Lord and Savior Jesus Christ." Externally the church enjoys rest. Persecution has, to a great extent, ceased in respect to those who have for any length of time been known as the friends of the truth. New men, those joining now, for the first time, the ranks of God's people, are still exposed to persecution in various ways; and still find that they "must through much tribulation enter into the kingdom of heaven." The priests and rulers of the Armenian nation still watch over their people with sleepless jealousy, and repress, to the utmost of their power, every manifestation of desire to learn the truth. Three Sabbaths ago, some twelve or fifteen young men came in, for the first time, to our preaching service. They listened respectfully, and with apparent interest. The next Sabbath they came again; but before another week passed they were all summoned before the council, and straightly charged, with threatening, that they follow this way no more; and the result was that last Sabbath, although the fifteen hovered around the place of prayer, apparently longing to come in, only one had the courage to enter, and he remained but a short time. But though the enemies of the truth seem thus determined to keep the people fast bound in ignorance, and are so quick, upon the least movement, to hasten and tighten the chain, yet we bless God for the evidence there is, that their efforts are not to be always successful. God's truth and the influences of God's spirit, are pervading the masses more and more; and the restless movements of awakening minds and rousing consciences, are becoming so numerous and resolute, that it will require more power and skill than these men possess to keep all fast.

#### *Protestant Funeral—A Contrast.*

**August 19.** Yesterday we were called to bury a child of one of the members of the church here. The peace and quietness in which we were permitted to perform the funeral rites, was in such vivid contrast with scenes we have witnessed, on like occasions, in times past, that I cannot forbear speaking of it. Once we were obliged to bury our dead by night, and sometimes amidst storm

and tempest, in order to secure any thing like freedom from insult and outrage. You may remember one instance in particular, in which, though the funeral was by night, and though ten or twelve armed officers of the police were in attendance, to keep order, hundreds of furious women and men gathered around the house of the deceased brother, stoned the gate, cursed the living and the dead, and when the little procession came forth, saluted and followed it with loud shouts and jeers and stonings, and were only prevented from more outrageous deeds by the presence of the armed men. Yesterday, nearly our whole congregation gathered at the house from which the corpse was to be removed. Others, not connected with the congregation, came in, and with none to disturb or to make afraid, we sang the songs of Zion, read God's word, and talked of death and eternity. All listened respectfully, and when we took our way through the streets, although a larger part of the population than usual were abroad, not one word of reproach or derision was heard! In all quietness we passed on, not to the old waste place, to lay the dead among stones and briers, but to our own cemetery, conveniently situated, surrounded by a substantial stone wall, and secured to the Protestant community of Trebizond, as a permanent burial place, by a special firman from the Government at Constantinople. As we passed by the scenes of former outrages and stood in that cemetery, contrasting the present with the past, we lifted our hearts in gratitude and praise to God, who has given his people this rest from their enemies.

The above is but one of many evidences which might be adduced, of a change in the feelings of the community here towards the Protestant cause. Returning, after an absence of two years, I am much impressed with the marked character of this change. Contempt and hatred have given place to esteem and approbation. Men once furious persecutors, are now on friendly terms with the objects of their former rage. Many who once did not dare, or did not wish, to have any thing to do with our brethren, now invite them to their houses, to read the gospel and explain to them its doctrines. Many more would do so, but they fear the priest. We rejoice in these favorable signs. Will not those who pray for the prosperity of Zion, unite with us in earnest prayer for the descent of God's Spirit with power, that



these outward changes may ripen into a glorious work of divine grace, and the conversion of multitudes to the Lord.

*A New Thing—An Honest Armenian Tailor.*

The tailors of Trebizond are in the habit of taking, for their own use, not only scraps, but large portions of the cloth put into their hands by their customers. The dishonesty of this custom is confessed, though its practice is notoriously common. An Armenian priest lately applied to a tailor among his people for some of these remnants. The man replied that he had cloth to sell by measure and would let the priest have all he wished, but as for remnants, he had none. So unusual an answer surprised the priest, but he at once divined the explanation. "This man has been reading the gospel, and has thus been made too conscientious to steal his neighbor's cloth." But instead of commending him for his honesty, priest though he was, he began at once to abuse him for it, accusing him of reading the gospel, as though it were a fault, and upbraiding him for his conscientiousness, as though it were something for which he should be ashamed.

*Syria.*

LETTERS FROM COMMODORE MORGAN AND CAPTAIN LATIMER TO AMERICAN MISSIONARIES

The following communications from Commodore Morgan and Capt. Latimer will be read with much interest. All friends of missions will rejoice to see such evidence of interest in missionary operations and of readiness to extend protection and assistance to missionaries, on the part of the Executive Government of the United States, and of naval officers. The missionaries around the Mediterranean, and in other portions of the world, feel it to be a matter of very considerable importance, in many respects, that visits of our ships of war and naval officers should be made not unfrequently to the fields of their labor.

Capt. Latimer tarried a few days at Beirut, and then proceeded to Tripoli to visit the brethren there. His visit was the more grateful to the missionaries because he was at Beirut during the bombardment of that place in 1840, (having turned out of his course and proceeded to Syria for the purpose of affording protection and relief to American residents there,) and extended a very kind and polite offer to the missionaries, when he thought it no longer safe for them to remain

at Beirut, to convey them and their families to Cyprus; an offer which was accepted. See Missionary Herald for Feb. 1841, p. 60-62.

Flag Ship Independence, Bay of Naples, }  
May 17th, 1850.

To the Missionaries of the different religious denominations of the United States employed in Syria and Egypt.

Gentlemen,—It gives me pleasure to inform you that instructions have been issued to Captain William K. Latimer, commanding the United States frigate Cumberland, one of the ships composing the squadron under my command, to proceed to the coast of Syria and to Alexandria in Egypt, for the general purpose of giving protection to our commerce and citizens, and particularly to inquire into the safety and prosperity of the missions along the coasts, and to extend to them such care and assistance as they may require and as he may deem reasonable and just.

It affords me much satisfaction likewise to state, that I have given this order in view of the deep interest which I am satisfied is felt by the Honorable William Ballard Preston, Secretary of the Navy, and by the Executive Government of the United States, in your high vocation for the promulgation of gospel light and truth, as well as in the preservation and furtherance of your personal welfare and safety.

Permit me also to assure you individually of my sincere solicitude for your prosperity and happiness, through the arduous labors and privations, to which your pious undertakings have subjected you, and of my willingness to serve you at all times, when not overruled by the pressing orders of the government.

I have the honor to be, gentlemen, very respectfully, your obedient servant,

CHARLES W. MORGAN,

Commanding U. S. Naval Forces in the Mediterranean.

U. S. Frigate Cumberland, Syria, Bay of }  
Beirut, July 6, 1850.

Gentlemen,—I have the pleasure herewith to hand you a communication from the Commander-in-Chief of the United States naval forces in the Mediterranean, which communication has been intrusted to my care for delivery.

In forwarding it I beg leave to express to you my sincere desire to promote your interests as far as in my power to do so, and to assure you that it will afford me great pleasure to see yourselves and families on board the Cumberland during my stay at Beirut, and to convey for you to the Commodore-in-Chief of the squadron any communications on the subject of your mission, its condition and progress, you may desire to make to him.

I am, gentlemen, very respectfully, your obedient servant,

WILLIAM K. LATIMER, Captain.

To the Missionaries of the United States at and near Beirut, Syria.

These letters having been sent first to the missionary brethren at Beirut, a reply was sent to



Commodore Morgan by Messrs. DeForest and Calhoun, in behalf of those who had read the letters, in which, in accordance with a suggestion made by Capt. Latimer, statements were made in regard to the number of American missionaries around the Mediterranean and their efforts to promote the cause of religion and of education. The following note was also sent to Capt. Latimer, which, it will be seen, briefly alludes to the importance of such visits.

Beirut, July 9th, 1850.

To Captain William K. Latimer, Commanding United States Frigate Cumberland.

Dear Sir,—We have received and read with great interest the letter of Commodore Morgan to the American missionaries in Syria, and the letter with which you were kind enough to accompany it.

As the missionaries of the American Board of Commissioners for Foreign Missions, with which we are connected, are widely dispersed over the land, we are not able to make a *joint* reply to your communication, previous to your departure; but feel that we should be doing great injustice to the feelings of our absent brethren, as we certainly should to our own, did we delay to convey to you, and through you to Commodore Morgan, an expression of our warmest thanks in view of your kindness; and of our hope that these visits may be repeated; and at the same time assure you of our readiness to do all in our power to make such visits agreeable and useful. The verbal and written communications, which have been made to you in relation to the Ehden affair, and that of the Vice-Consul of the United States at Tripoli, are sufficient proof of the importance of these visits.

Your kind offices to some of our number during the bombardment of Beirut in 1840, are still cherished in grateful remembrance.

With our best wishes for your personal happiness, temporal and spiritual, we are, dear sir, respectfully and obediently yours,

In behalf of those who have read your communication,

S. H. CALHOUN.

HENRY A. DEFOREST.

### Constantinople.

LETTER FROM MR. VAN LENNEP, JULY 20, 1850.

THE following extracts are from the first letter received from Mr. Van Lennep after his return from his recent visit to the United States, to the field of his labors. He first speaks of being greatly cheered at Smyrna, by the accounts which he received of the progress which the good work was making, especially at many places in the interior. "I took," he says, "an early opportunity to preach in Armenian. I feared that I should have lost much during the past year, for though I found no difficulty in conversing, yet I

knew by experience, that to preach is quite another thing. You may judge of my joy when I found myself almost as much at home in Armenian as I had ever been; the words coming up at once when I called for them, like old friends that were anxiously waiting to renew my acquaintance."

### Cheering Visit to a sick Armenian Friend.

A few days after reaching Smyrna I went to see a very dear friend of mine, Baron Muggerdich, for many years one of our translators, and who had experienced a change of heart while living with me in Smyrna. He was lying very low with consumption, and was about to be carried to Constantinople;—to which place the family were removing. We had a delightful season together, talking of our past intercourse and of the glorious world into which he expected very soon to be ushered. He said, with a smile, "I was born in Constantinople and I am going there to die." I asked, "Do you have any fears that when you die Christ will not receive you?" He answered, "I did have some, but it came from distrusting his word; because he has promised to receive the vilest sinner; but now I thank him that he makes me very happy, and removes every fear and doubt from my mind." I asked, "Are you sorry for the sacrifices you have made for him, and the efforts you have made to serve him?" The tears filled his eyes, his lips quivered, and for a few minutes he could not speak. After composing himself a little, he said; "This is my great and heavy sorrow, that I have done nothing for him; I am wholly an unprofitable servant, and my only hope is in his infinite mercy and grace." While conversing with this young man it seemed as though he was surrounded by a heavenly atmosphere; and as I went away, I was saying to myself, this dear brother will very soon see "face to face," and be ushered into the immediate presence of his glorious Savior. He will in a few days join the noble company who have been gathered from his own nation, and out of every tribe and language, and tongue; while we are yet struggling and toiling and fainting here below. Well, let us struggle on; our reward is this, that we may send to heaven, from time to time, just such spirits as this, who have been redeemed from the degrading superstitions of a Christianity which deserves not the name.

How rich the satisfaction to the missionary when he is allowed to witness such results of

missionary labor. And in this satisfaction all partake who are helpers in the work of sending abroad the gospel.

### *Movement among the Greeks at Constantinople.*

Some reference to this movement has been made in several letters from Constantinople, which have been heretofore published. Mr. Van Lennep speaks very hopefully in regard to it.

The movement among the Greeks dates as far back as the great persecution of the evangelical Armenians. Before that time, however, there were indications of a change. The Bibles that have been distributed to them, and the light brought from Europe by many of their countrymen, have loosened the foundations of superstition, and the great majority of the better portion of the nation have sighed for a reformation. The example given by the Armenians of suffering for conscience's sake, and the sight, ever since placed before the world, of a truly Christian church, have produced a deep impression on many minds. Formerly they could easily be kept from attending our services. Now the anathemas of the priests have lost their power, and whatever they may do, they cannot prevent a goodly number from attending our worship. They have already tried their best and have failed. My impression is, that could a church be organized whose members should be Greeks, (and we have enough to make a small beginning,) and could a missionary preach to them regularly, the work would take a still more decisive turn and progress rapidly. I am very sorry that brother Riggs cannot, at present, take right hold of this work; and I cannot but hope that either he or I or some other missionary, will be able shortly to devote himself entirely to it. We need, however, a word of encouragement from our dear brethren at home. In the meanwhile let me say that I look with inexpressible delight on the first breakings up of the icy masses of the Greek church. She cannot much longer withstand the light. And when once the melting process begins, where will it stop? It will not triumph without a struggle, a hard struggle, but it will not stop until it has completely transformed a mass of population which stretches from the frozen seas to Africa.

### *A Case of Persecution.*

A case of persecution has just occurred among the Greeks, and as I think it

will interest you in this connection I will briefly relate it. One of our Greek brethren lives in the quarter of the city called Psamatia, one of the strong holds of superstition. A young man, who also professed himself a Protestant, though I fear he was not truly pious, and who was to have married the daughter of our brother J., while engaged in the business of his trade, the manufacture of lucifer matches, was so badly burned by an explosion that he was taken to the hospital in Galata, belonging to and attended by the Roman Catholic "sisters of charity." He lingered only a few hours and died in great bodily pain. During his agony he called out frequently to the Savior to forgive his sins. This was interpreted by the "sisters" as a recantation of his Protestant views, and they declared that he wished to die a Catholic. They therefore had extreme unction applied to him, and a priest buried him with the rites of their church. The next day these "sisters" got up a mob of women, which broke into our brother J.'s house, and loudly called him the young man's murderer. They pretended that the young man had a strong wish to become a Roman Catholic, and that J. tried to prevent it, and therefore inflicted the wounds, which were the cause of his being taken to the hospital and of his death! The next day the same mob went to the house again, and the matter is now being tried before the tribunals. This is only one out of many persecutions which this brother has had to endure; but in spite of persecution and anathema he still keeps on his way, and is a regular attendant on the services which are conducted in Greek by our native helper.

### *Prospects among the Armenians.*

Our prospects here are now extremely encouraging with regard to the work among the Armenians. The church has had to struggle against many difficulties arising from within, and occasioned chiefly by false brethren. But these difficulties seem now to have been overcome. There is a general desire among the brethren that they may henceforth be more entirely consecrated to the work of the Lord. A spirit of prayer is beginning to manifest itself; though I may say that a number have never ceased to pray earnestly for the Spirit. They are all laboring to make known the gospel around them as far as they have opportunity; and last Sabbath, the first I have

spent here since I left for the United States, while I preached to them in our chapel in Pera, I noticed many faces which I had never seen before. What we need is the powerful out-pouring of God's Spirit as we have seen it in times past. And I would most earnestly implore our brethren and sisters in America to wrestle with us in prayer for that blessing.

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LETTER FROM EVANGELICAL ARMENIAN
PASTORS.

THE following interesting letter was communicated to the Board at its recent annual meeting at Oswego, signed by two of the pastors, as chairman and scribe, in behalf of the meeting of the pastors of evangelical Armenian churches. The ties which always unite the hearts of Christians, however widely separated in location, are strengthened, and peculiar ties are added, when the churches with which one party are connected have been called into being by the benevolent efforts of the other party. Peculiar interest is felt when the recipients of religious light and blessings address those who have been the instruments of communicating such blessings to them. Such ties bind the churches of America to the evangelical Armenian churches; and such interest will be felt by the patrons of the Board as they read this communication. And in the future progress of missionary operations, the ties which will unite Christians and churches of different nations throughout the world, will do not a little to destroy national animosities, and to bring about the promised universal harmony, when "nation shall not lift up sword against nation, neither shall they learn war any more."

To the Officers and Members of the American Board of Commissioners for Foreign Missions.

Dear and honored Brethren in Christ,—That Divine Providence which, during the last few years, has wrought wonders in our nation, has given us to see not only churches founded on the principles and truths of the gospel, but also a meeting of native Armenian pastors. We are five in number, and have thought it well to come together in association, with certain of the missionary brethren sent by your benevolent society, for conference in regard to our pastoral obligations and duties, and the general interests and advancement of these newly gathered churches.

This spiritual conference has diffused great joy through our hearts, and encouraged us to hope that by future regular meetings of a similar kind, if the

Lord will, we may, through his grace gain much in experience and in knowledge respecting our duties, as pastors, and become more useful in the church of Christ.

When we were Christians only in name, and almost entirely strangers to the truth and power of the gospel, in the wise and merciful providence of God, missionaries from your philanthropic society came and preached to us the true gospel, and explained to us its wonderful doctrines. We then began, through divine grace, to have an understanding of the corruption of the human heart, and of the necessity of its renewal; of the efficacy of divine grace to this end, and of a sinner's justification by faith only, through the alone mediation, and once only offered sacrifice of Christ. We were thus led to a discovery of the great difference that exists between the superstitions found in the church of our nation and the heavenly doctrines contained in the gospel; and, looking with new eyes upon the gospel, we were brought by it to a sense of the evil of sin in our hearts, of our captivity to sin, our utterly lost condition, and our need of Jesus Christ as a Savior.

Then began a new era to dawn upon our beloved nation; for the movement thus commenced continued gradually to extend itself in the capital, until it was generally proclaimed, that in the church are many erroneous and unrequired things; and that, in the way of the church's teaching, no sinner can attain to salvation. The new doctrine soon spread abroad into other cities and villages also, until a very extensive awakening and illumination have been produced among almost the whole Armenian race dwelling in Turkey. Men are learning to distinguish between human traditions and eternal truths; and very many, more or less emancipated from their superstitions, retain little more than a nominal connection with the national church. Such is the present condition of things that, although but a small community as yet openly follow the gospel, great numbers are persuaded, and testify, that the evangelical system is the true religion, and that their church is corrupt and opposed to the gospel.

This state of our nation gives us great hope and encouragement; and in view of the blessings of heaven already dispensed, we wait in expectation of a general religious reformation, and to see multitudes turn to the Lord, and make his gospel the rule of their faith and

practice. The great mercy which God has shown to our nation, is to us a sure pledge of such a reformation; and that too not at some distant period, but speedily. The prevention of direct, avowed persecution, the weakening of the power of opposers, the softening down of hostility, the decline of prejudice and superstition, the enlightening and awakening of individual minds, the bringing of the country under a new political system, and the introduction of important civil and social improvements, are an assurance that the work of the Lord, by the power of his grace, is to go forward with increased rapidity, and that the gospel is to redouble its glorious triumphs.

At present, there are seven evangelical churches gathered from among our nation, in different parts of the country; and if the all-merciful Lord continue to them his infinite mercy and heavenly benediction, they will soon be enlarged and multiplied, until they shall embrace the great body of the nation.

These churches we recognize as under solemn obligation before God to let their light shine around them, and, by fidelity to their trust, to gain from the Head of the church the gifts and the graces of his bestowal, by which his name may be glorified.

Beloved and honored brethren: we cannot omit, on this occasion, to acknowledge that these newly founded churches are, in the good providence of God, the fruit of your prayers and labors. You have rendered to our nation, and still render, great aid and kindness. While therefore we enjoy this so great beneficence and Christian sympathy from your philanthropic society, we, the pastors, would express, in behalf of our respective churches, the deep gratitude of their hearts; and we also supplicate from our heavenly Father, that he may shed down upon you his infinite mercy and heavenly blessings, and make you to abound more and more in good works, giving the bread of life to the perishing nations.

These infant churches, which have come into existence as the fruit of your prayers and enterprise, still stand in great need of your fervent supplications and Christian benefactions; that, through divine grace, they may be established, strengthened and multiplied, and in the infinite mercy of God become co-workers with you in spreading the glorious gospel among all the eastern nations.

We cannot believe, dear brethren, that your labors for our poor but beloved na-

tion will be in vain. With the blessing of God they will be crowned with abundant success, and you shall be encouraged and cheered by the sight of the results. And when, at last, we all shall stand together at the bar of the righteous Judge that rendereth reward, you will have the unspeakable satisfaction of beholding, in the "assembly of the first-born," many who, through your instrumentality, shall have been saved from death unto life. Then, great and eternal will be the joy of your hearts, and that joy none shall take from you.

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LETTER FROM MR. WOOD, AUGUST 29, 1850.

Mr. Wood, who translated and forwarded the letter above, from the Armenian pastors, says in regard to it, "It was written at their own suggestion, and is a simple expression of their feelings and those of the whole evangelical Armenian community in Turkey, towards those whom they regard as their greatest earthly benefactors." He gives the following account of the origin and character of the meeting from which the letter proceeded, and expresses, as will be seen, strong hope of good to result from it.

#### *Meeting of Evangelical Armenian Pastors.*

Accompanying this you will receive a letter addressed to the officers and members of the American Board, by the pastors of the evangelical Armenian churches in Turkey. Messrs. Muggerditch of Trebizond, Harutiune of Nicomedia, and Sahakyan of Ada Bazar, designing to visit the capital, (the native place of them all,) the desire was naturally felt by our brethren, to arrange a meeting for fraternal Christian intercourse and consultation, about matters of common interest to them as ministers. The three brethren above named, with Messrs. Simon and Avedis of Constantinople, accordingly invited the missionary brethren of our station, laboring in the Armenian department, to meet with them in a conference. This we were most happy to do, so far as indispensable engagements would allow. A series of meetings was held, continuing through the greater part of two weeks, at the close of the month of May and the beginning of June. So interesting and valuable were these meetings, in my estimation, that although quite borne down under the pressure of other calls of duty, I took the time to attend them all.



Messrs. Everett and Hamlin also took part in some of them.

The object of this ministerial conference was not ecclesiastical, but purely spiritual. Our brethren, in originating it, had in view only their own edification, and the revival of spiritual religion among their people. The meetings were all conducted with special reference to the bringing down of the blessing of God upon their own souls, and through them upon the churches. The pastors gave, in order, a detailed account of the progress of the work of God in their respective fields of labor, and the indications, whether favorable or discouraging, that they thought they perceived as to the future. They spoke of their labors, their trials, their successes or want of success, their hopes and fears and joys and sorrows. They confessed and mourned over their own imperfections, and earnestly and frequently bowed together before the throne of grace, in supplication for forgiveness and help to themselves as God's ministers, and for the manifestation of his power to save among their people. Considerable time was devoted to the discussion of the means and modes of action by which they might hope to be most successful in their ministry, particularly in respect to bringing up their churches to a higher standard of piety and devotion to Christ and his cause. These discussions were felt to be profitable, and I cannot but hope that much good will grow out of them. God will be with these his servants, and the desire of their hearts will be granted them, in seeing the pleasure of the Lord prosper in their hands.

Before closing their meetings, they drew up a report of their doings to be sent, with an appropriate pastoral letter, to the churches. They also devoted one day to a meeting with the church in Constantinople, which observed the day as one of fasting and prayer. A pretty good number came together, and I trust that the event will show that it was not in vain. There was considerable tenderness of feeling manifested, and the exhortations of the brethren were eminently fervent, practical and happy. They also met once with the session, or standing committee of the church, and spent from two to three hours in prayer and conference, respecting their peculiar duties and responsibilities.

Such a ministerial convocation as the one above described, in the view of many, is a thing of but little importance. They regard it with very trifling inter-

est. To my mind it is quite otherwise. The little gathering which once took place in Jerusalem, at the time excited no attention among the multitudes in that city; but who shall estimate the might of the moral influences that went forth from it? The time will come when, in great assemblies of holy and faithful ministers of the gospel in the East, references will be made to this first meeting of evangelical Armenian pastors, as the date of a new and glorious era. Who can number the trees of the goodly forest that are to spring from this humble root?

#### *Condition of the Churches at Nicomedia and Ada Bazar.*

Having given the above account of the meeting of the pastors, Mr. Wood proceeds to make some statements in regard to some of the churches whose pastors were thus together.

The history of the churches in connection with our missionary stations is familiarly known to you. It is gratifying to be able to report, concerning the flocks in Nicomedia and Ada Bazar, where they do not enjoy the advantages derived from the residence of a missionary, that they live in peace and are prospering. I was particularly interested in the representations of Messrs. Sohakyan and Harutiune, as to the mode and amount of their pastoral labors. They each conduct two preaching services and a Bible-class exercise on the Sabbath, and as many meetings during the week as would be profitable. They visit constantly. Mr. Sohakyan's practice is to spend every evening with one of the families of his charge, in rotation, devoting an hour to religious instruction and devotional exercises with the family and others who come in. The church and congregation have not yet received very much increase, but are growing slowly in numbers, and very encouragingly in establishment and knowledge. There is also, in that city of bigotry and superstition, a very great preparation taking place for a future general turning to the truth. Prejudices are softening, light is spreading, and in Mr. Sohakyan's opinion, already one-half of the Armenian population have imbibed a strong inclination to evangelical views. The church in Nicomedia has grown, in four years, from fourteen to forty-six members, and is a vine bearing much goodly fruit. Intercourse between the Protestants and Armenians has become free to a degree which but a short time ago we could not



have anticipated. The leaven of the gospel is working in the mass of the population, to a wide extent; and we may confidently expect, that at no distant day, the city from which Diocletian issued his persecuting edicts, and in which so many astonished the philosophic Pliny by their undaunted Christian professions in the face of death and torture, will be a city wholly devoted to the faith of apostles and primitive martyrs, and glorious in all the land.

Some cases of discipline, in the church at Constantinople, are next spoken of, which had been very trying, but had at last been brought to a satisfactory and happy termination, and would, it was hoped, result in great good.

It is seen that discipline must and will be maintained without fear or favor—that the evangelical Protestants will not tolerate wrong-doing among them, and thus, in the midst of abounding corruption and tolerated iniquity, a testimony is given in favor of evangelical truth, which cannot but tell with great power on the community. The end of discipline also is accomplished, as we may hope, in recovering from the snare of Satan those who were unwarily caught therein.

#### *Encouragement at Constantinople.*

After referring to several individuals, who had recently been or were soon to be received to the church at Constantinople, Mr. Wood concludes his letter as follows:

The work of the Lord, amid many difficulties and some discouragements, is certainly advancing in Constantinople. The church is gaining in numbers and in strength. The Lord is with them, and will do his work among them and by them. Let Christians at home pray much for a new outpouring of the Spirit on that great city, where such multitudes are thronging the way to death. The gospel is now preached there, stately, at six different places, in the Armenian language alone; and in English, German, Turkish and Greek, for other classes. The regular means of grace are extensively employed, and there is a goodly number of witnesses for the truth, who exemplify its transforming and saving power. There are very many who have become more or less acquainted with the doctrines of the gospel, and convinced of their truth. A powerful party exists in the Armenian church, including in its ranks many occupying the highest posts of influence, which demands the free en-

joyment of the rights of conscience, and is ready to admit that what will not bear the test of the Word of God must be abandoned. The light has entered and darkness flees away. "The Word of God is not bound;" it is "mighty to the pulling down of strong holds." Let us sow the good seed of the Word with all diligence, and water it abundantly with our prayers, assured that we shall reap if we faint not.

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#### *Salonica.*

LETTERS FROM MR. DODD, JULY 7 AND 16, 1850.

#### *Signs of Progress.*

MR. DODD, in a letter dated July 7, remarks that in looking back over the fifteen months which had passed since his arrival at Salonica, and at the present state of things, much was seen to instruct as well as to humble. That rapid progress of the work, which the first ardent feelings of young missionaries led them not only to desire but to expect, had not been witnessed; but he says, "We think there are signs of progress. Some effects of our labor are visible." "There is a progress also which has no connection with us; which would have gone forward without us; but which still is very interesting in its relations to our work; an advance in civilization."

It is too late in the history of the world for any people, Greeks or Jews, who come at all within the influence of civilized nations, to stand still. The tide of progress is too strong. The Jews of Salonica have just begun to feel this. Until very lately they have stood where their fathers stood three hundred years ago, or rather have been slowly retrograding. They have certainly gone backward in mental vigor, have been endeavoring to live on the stale fruits of their fathers' labor, and have been content with the customs and ways of the past.

Salonica being a city famed for its rabbies and its press, the feeling that "we are the people and wisdom shall die with us," has done much to keep out new opinions and ways. But this cannot always suffice. Frank manners and customs and new opinions are coming in and assailing the established and venerated wisdom of their forefathers; and so rude is the shock that all the foundations tremble under them. Doubt seems to be cast upon every thing, and the Bible itself is threatened. This fol-

lows from their entire dependence upon rabbinical authority. The belief that Moses was a prophet of God and that the sun revolves round the earth, rest on the same foundation, namely, that their rabbies say so. When one is shaken the other trembles.

#### *The Present a Critical Period.*

This, then, is a critical period, when their eyes are first opened to the light of modern science, and they discover that their rabbies are but men, and not the wisest men either.

1st. They are in danger of infidelity. From this the missionary will earnestly desire to guard them, that he may have a common authority with them to appeal to, and reason with them out of the *Scriptures*, that Christ should suffer and rise from the dead. Should a knowledge of science, contradicting, as it does, the Talmud, lead them to reject the Bible with the Talmud, it would be a long step backward.

But 2d. If, as their confidence in rabbinical authority is weakened, the missionary can show them the *evidences* of inspiration, and induce them to leave the foundation trembling beneath them and stand with him upon the rock of *Scripture*, *proved* to be the word of God, a great advance is made. We shall then have the Bible, in its simplicity, as an authority for appeal, worth a hundred times what it is now to them, and, moreover, a great preparation of mind to receive the evidence of New Testament inspiration.

And 3d. This state of mind, just aroused from slumber,—a state of agitation, beginning to think,—is the soil we need in which to sow the seed of truth.

#### *Direct Influence of the Mission.*

I have spoken of all this advance thus far as being disconnected with us; but the truth is, it is impossible to draw the line and say where our influence begins. No doubt intercourse with us has had much to do in this very process of social and intellectual awakening; and upon the immediate point of rabbinical authority, especially, we may suppose that we have done something. Some who were at first full of argument and opposition, and would defend the plenary inspiration of the Talmud with all confidence, and hear no truth without ridicule, now call themselves "philosophers," look upon the Talmud rather indifferently, perhaps consider it an antiquated book, endeavor to

avoid all conversation except upon science, but when pressed with the gospel listen respectfully. A few others, less intellectually disposed, perhaps, but having the same views of the Talmud, are still more accessible to the truth, being more modest and simple-hearted.

Some there are who, having their confidence in their rabbies weakened in various degrees, feel, that perhaps, after all, we are right and they are wrong, and give utterance to this feeling; and some acknowledge their belief that Jesus was the Messiah, and that the New Testament is the word of God. But alas! with none of them is there any evidence that the heart is touched. It is only intellectual enlightening.

Far more extensive than any of the things yet mentioned is the softening of prejudice toward us, and a more correct understanding of our character and object, as well as a more extended intercourse opened to us among the common people, with less suspicion.

From all the facts above stated, we think it clear that *now* is the time for missionary labor among this people; that those indications of Providence which mark God's time, and which we should seek for our guidance, are plainly visible here, pointing out this field as one to be occupied fully, with all the strength necessary to carry on missionary operations to the best advantage. We think what we have stated indicates the present as the *time*, and you are, we think, already convinced that Salonica is the place. Its central and commanding position among the Jews, its literary character, and their peculiar social habits rendering them so accessible, all point to this.

#### *Another Missionary Wanted.*

We reckon here thirty or thirty-five thousand rabbinical Jews, and perhaps five thousand Zoharites, or Mohammedan Jews.

I began the study of Turkish with reference to this latter class, and the more I see of them the stronger is my desire to be enabled to devote myself to them. Of all the inhabitants of Salonica they are the noblest, not excepting Greeks or Turks. In business transactions I always go to a Zoharite, if possible, as more honest than any other. They are very accessible, fond of conversation, ready to talk on religious subjects, with less self-conceit than rabbis; and their religious views offer no greater, if as great an obstacle to labor among them.

Should my labors hereafter be directed to them, I see not how this station can be fully occupied with less than three men—one more than our present number. For this addition to our strength we appeal to the churches through you.

### *Ignorance of the People.*

In another letter, dated July 16, speaking of reasons for establishing a school at Salonica, Mr. Dodd gives the following account of the kind of education which is given in the Jewish schools. The extracts from a former letter to which he here refers, will be found in the *Herald* for April last, page 122.

On reading over the extracts from my letter upon the subject which appeared in the *Herald*, I felt that that letter conveyed too favorable a view of the state of education now existing among the Jews; a view which my subsequent researches upon the subject have shown to be incorrect. While the numbers given are nearly correct, (perhaps a little too high,—though stated incorrectly in the *Journal of Missions*.) some circumstances were left out of view which altogether change the impression they should make on the mind.

It is a fact that about fifteen hundred children attend school, and nominally have the means of education, and that eight hundred or one thousand even in the city, can read, in their way; but when we learn what this reading is, the character of the fact is wholly changed.

### *Visit to the University.*

Let me describe my recent visit to their chief school, the university of Salonica. The school is kept in a large building, much like an eastern khan in appearance. A large court, with the earth for a floor and the sky for a roof, is surrounded by a dilapidated building of two stories, wholly open to this court. It is nothing more indeed than an open gallery, enclosed only on the back, and surrounding the court on four sides. The space under this gallery, extending around the court, and enclosed only by the outer wall of the building, forms the lower story. The gallery itself, open in the same manner, forms the upper story. This comfortless place, not fit for a stable, constitutes, summer and winter, the chief synagogue of the city, and also their university.

As we entered here, we saw the space surrounding the court below occupied, at intervals, by groups of twenty, thirty,

or forty boys, each group having its teacher; and our ears were assailed by a confused uproar, as from a city mob, which, on closer observation, was found to proceed from these several groups, shouting at the top of their voices. Each group caught the key from its own teacher, who, in a tone above the reach of our inexperienced organs, read from the Bible in his hand, "In the beginning," the whole group repeating after him in the same tone, "In the beginning." In the same manner followed the next sentence and the next. This process is repeated day after day, till, like parrots, they can repeat the chapter in the same tone, and with the same swing of the body, as the teacher; and those who are kept at school from the age of four to that of ten or twelve, and persevere in this process eight or nine hours of each day during that time, Sabbaths included, get through the Bible, and can read!

As there was nothing to separate the groups from each other or from the open air, there were many things to distract them, but the long rod of the master, handled as unsparingly upon their heads as upon a herd of swine, recalled their attention. The most abject fear was the only restraining principle. A boy in one of the schools was recently hung by his heels to the ceiling, by his teacher, until almost dead.

We had difficulty in passing around the gallery because of the number of children lying asleep on the floor, between the groups, from excessive weariness. Like herds of cattle they are driven crying to the place, soon after sunrise, and remain till near sundown in summer. Wearied by the drudgery, stupified by the treatment they receive, their mental faculties, unexercised in this kind of study, lying dormant and undisciplined, they grow up "wise men" who know nothing.

The faculty of reading acquired is but a mechanical art, which is worthless to most of them. A large part of those who can thus read, do not obtain a single idea from their reading. They can pronounce the words, but know not their meaning.

Even when reading in their own language, the Hebrew-Spanish, they know so few of the words that must necessarily be used in a book, that a very small part is understood; and in Hebrew, many can read the Bible through and not catch one idea. Others understand a large part, and some can read well.

The merit of reading, as a devotional act, consists not in understanding, but in the mechanical execution and the number of chapters read; so that many here will buy a Hebrew Bible for fifty cents, of which they understand not a word, but which they can read, rather than one in Hebrew-Spanish for a dollar, of which they can understand something.

In short, there are comparatively few that can read the word of God understandingly, and of these scarcely any who could, if they would, "*search the Scriptures,*" and investigate their meaning for themselves. There are but three Hhahamin in Salonica who have the reputation of being acquainted with Hebrew grammar, and we do not consider this reputation deserved. Hence the necessity of teaching the people to read the word of God, and such other books as shall help towards its elucidation.

### Dakotas.

LETTER FROM MR. HOPKINS, JUNE 7, 1850.

THE following letter from Mr. Hopkins was written soon after his return from a visit to friends in Ohio. Referring to that visit and to his reception by friends, he says: "Missionaries enjoy a larger place in the affections of their Christian acquaintances than I supposed. But if I am not mistaken, too large a part of their interest arises from sympathy with the missionary, and too little from a sense of the wretchedness of the heathen."

The condition of the Dakotas, and the circumstances of missionary laborers among them, are known to be very trying, and the statements and expressions of this communication will be read perhaps without surprise. The picture is not all dark, and it is well for those who labor in such circumstances sometimes to spread out even their little annoyances before the public, that Christians may be the better prepared to sympathize with and to pray for them.

### *Ingratitude of the People.*

The contrast between Christian and heathen society never appeared so strong as since our return. The evidences of depravity among this people are terrible. They make me sick, and I feel a desire, sometimes, to "Fly away and be at rest." Mrs. Hopkins also seems to feel the wickedness of the people more since our return than ever before. I have spent eight days in

teaching and assisting them to plough. One promised that if I would allow him the assistance of our horse in ploughing, he would let all use his who desired it, until the ploughing was done. Although I had no belief that he was sincere, I assisted him, and with our horse, till his ploughing was done. But before his brother, who was served next himself, had finished his field, he ordered it to be proclaimed over the village, that nobody would use his horse without paying well for it, for the horse was almost worried to death. The first part of his proclamation was true, the latter was, in my opinion, false.

I suppose it is generally understood that the heathen are not thankful for the gospel until they come to experience its saving power. But perhaps it is supposed poor people feel very grateful if any one offers them the avails of the superior skill of civilization, in the cultivation of their land. The people here are glad to be helped, but I cannot say they are, as a general rule, grateful. It is common to hear very ungenerous remarks from them, even while we are assisting them. Yesterday, as I was assisting a young man to plough, his father was looking on. The work was difficult, the ground new and full of roots, the team awkward, untaught Indian ponies, led by an Indian as untaught as themselves. As it was impossible to make perfect furrows we made imperfect ones, and the looker on said, "See how he slights it."

They complain much of poverty and starvation, and not without reason. Still they are not so destitute as they have often been at this season. They have generally planted more corn than usual. They are acquiring knowledge of husbandry slowly, every year for the last three showing some advance on the preceding. Several fields have been ploughed this spring without the assistance of white men, except in furnishing the team, or a part of it. You are aware of the indolence of the Indians, which is lamentably great; but if you can get them started they move vigorously for a while. The trouble is, they are too hard to start, and do not persevere long enough. Some have had to dig their fields, because they and the missionaries were too poor to furnish the means of ploughing them.

Since the ploughing was commenced, I have enjoyed much admonition; e. g. "You intend to leave me to starve to death. I am gentle, and do not insist,



and hence you keep ploughing for others and leave me out." Probably for this same individual I had promised to plough on a certain day, and that day had not arrived.

In another portion of his letter Mr. H. makes the following remarks, showing that the people are not wholly destitute of grateful feelings.

Brother Huggins has exerted himself, during the past winter, in acts of kindness to the sick and destitute. They frequently speak of his kindness, and they say more about it now that he is absent than they will after he returns. If the missionaries should ever leave the Dakotas they will be remembered and commended by those who knew them most familiarly. This is specially noticeable in the case of removals. Dr. Williamson and Mr. Huggins are now popular at Lac-qui-parle, and the same is true of others.

#### *Excitement in Regard to an Expected Treaty.*

At a later date, having been a little longer at his station, Mr. Hopkins resumed his letter. The mill spoken of was furnished by the contributions of friends during his visit in Ohio, and taken with him on his return.

June 27. I find our work more discouraging than I expected. Mr. Huggins expressed himself as of opinion that the people were more inclined to receive instruction than they had formerly been; but I cannot think he is right. I seem to see evidence that they are quite as determined in opposition as at any former time.

When the chief, Mazaxa, learned that we had brought home a mill, he seemed much pleased, and expressed a desire to assist in erecting it; but the people, many of them, seem not to have sympathized with him in this. There have been rude remarks made by some about the mill. The current of public opinion here is against us, so far that there seems to be pretty general confidence in the evil reports circulated about us. I suppose a majority believe that we are expecting money to pay for the labor we do for them, and that our hope of getting it hangs upon the expected treaty. This is, of course, an exciting topic; every thing connected with the making of a treaty is deeply interesting. What place will the half-breeds occupy? They have received more than the natives in the former treaty with a part of

the Sioux. Some say now they must have nothing, some say one thing and some another. All, I suppose, agree that the missionary shall have nothing; but the fear is that neither the missionary nor the governor will consent to this. If my word would satisfy I would set their minds at rest; but it is of little use to speak for one's self on this exciting topic. The people keep this subject in their minds, and are frequently engaged in balancing accounts. "They have taken grass from our prairies, water from our streams, stones from our quarries, wood from our groves; and they have occupied our land, a great piece for a garden, besides what their cattle have eaten. These items must amount to a heavy sum. They have ploughed some for us for some years. They have built us a few little houses;—that can't be more than enough to balance the account." The thought occurs to me, that a more formal and binding declaration, made before the Governor, and in writing, binding myself, in the plainest terms, to receive nothing from their funds, might avail something. The evil is, at present, a very serious one. Besides being, in connection with the heathenish hearts of this people, an effectual barrier to schools and almost entirely preventing attendance on the means of grace, it neutralizes our general influence, and causes many to feel that we are deceivers. There are a considerable number who have expressed an intention of building storehouses this summer, and they greatly need them; but I fear this ridiculous excitement will prevent it.

#### ANNUAL REPORT OF THE MISSION.

THE annual report of the Dakota mission, dated Sept. 1850, presents a view of some of the circumstances of the mission and its different stations which may somewhat modify impressions which might be made by the preceding letter alone. The labors of the missionaries do not seem to be wholly without present fruit, and how much future good will result from present labors and prayers no one can now tell. Labor in the Lord,—faithful labor for the spiritual good of those for whom Christ died,—will not be in vain to those who perform that labor, whether they are permitted to see the results for which they hope, among others, or not.

#### *Schools.*

Owing to causes which have been, and still are, in operation, the work of educa-

tion among the Dakotas drags very heavily. As reported in June last, a school was kept up at the Lac-qui-parle station, in charge of Mr. Adams, something less than five months during last winter. The whole number of scholars enrolled was over sixty, but the average attendance was not more than twelve. By those who attended the most regularly, some progress was made. A number of girls, especially, advanced so much as to be able to use the hymn book in meetings held in the Dakota language. For about six weeks last autumn, during corn-gathering, an Indian man was employed in teaching at one of the villages at this place, with commendable results. During last winter also we had the assistance of a native young man for a part of the time. It has been impracticable to sustain a school at the station since that time, partly owing to the high waters this season, and partly to the absence of the Indians, as well as the necessary withdrawal, for a time, of Mr. and Mrs. Adams from the station, on account of her health.

At Traverse des Sioux, Prairieville, and Oak Grove, no Dakota school has been taught during the year. Mr. Pond, of Oak Grove, says, "We have, however, a little English school at the station, taught by Miss S. A. Willson. The number of children in attendance is ten, four of which are our own. The remaining six are the children of our neighbors of mixed blood." At Kaposia the whole number of scholars has been twenty-nine; the average attendance for eleven months, seven. Of these twenty-nine, four read English and thirteen read their own language. The school at Red Wing village, for the short time since it came into the hands of Mr. Hancock, is reported to have numbered in all forty-one, seventeen of whom are put down as regular attendants, and twenty-four as irregular, while the average attendance has been twenty-one.

#### *Religious Services—Churches.*

Religious services in the Dakota language, have been held regularly on the Sabbath, and sometimes on week days also, at Lac-qui-parle and Kaposia stations, during the year. The greatest number in attendance at the former place has been something over fifty, besides children, and the average during the whole year about twenty-seven. The absence of most of the Indians for five weeks this summer on the buffalo hunt,

has made the average for the whole year less than was reported for the winter. Within the year under consideration, three persons have been received to the communion of this church; one has died in the hope of the gospel, and one has pursued such a course as to exclude himself. The whole number of native members in connection with this church now is seventeen. One young man, who was suspended some years ago, desires to be restored. His brother also stands propounded for admission. If their walk continues to correspond with their professions they may be received during the coming winter. There are some other cases in which the hope is indulged that God, by his word and Spirit, is working a change in the heart.

At Kaposia, religious services in the native language have been held at the station or at St. Paul's, where a part of the church members reside, and at both places on the same day, when circumstances were favorable. The attendance has varied from five to thirty, averaging fifteen or sixteen. A church was organized here in January last, which now consists of eighteen members.—Eight of these are whites, who are, or have been, laboring for the Indians. One is of mixed blood and the other nine are full-blooded Dakotas. One of them has been received on examination since the organization of the church, seven were formerly members of the church at Lac-qui-parle, and one was a member of the Methodist church at this place.

At Traverse des Sioux, during the winter, regular religious services in the Dakota language were not kept up, owing to the absence of Mr. Hopkins in Ohio. Since his return he has recommenced his efforts. But few can be prevailed upon to listen to the gospel, and inattention and indifference, not to speak of the more active opposition, have been quite discouraging. At Prairieville also, we seem to be making almost no progress; only a very small Dakota audience can be obtained.

At Oak Grove, preaching on Sabbath, in Dakota, has been kept up for two-thirds of the year; the Indians being absent the other four months. The average attendance reported is seven. At that station a church was organized last winter, consisting of five white and three native members. The report says, "The native members appear to run well in the Christian course. They are exposed to manifold temptations, and trials which are strong and severe, but He who car-

ries the lambs in his arms, has held them up."

**Religious Interest—Opposition—English Services.**

In the spring, a few native women [at Oak Grove] appeared to feel considerable concern for the salvation of their souls. Appearances of this kind aroused afresh the opposition of the heathen. They met together and resolved that if any of their people attended the religious meetings of the missionaries, they should be stripped of their clothes, whipped and deprived of their share in the annuities. This had the intended effect upon some. Thus our native church members, and others who are disposed to listen to the truth, are often subjected to severe trials. They need greatly the support which is vouchsafed in answer to the prayers of the people of God.

At all the stations religious services in English are kept up, and at some they have assumed considerable importance. This may be remarked especially of Oak Grove, Kaposia and Red Wing. In the report from the former place, the hope is expressed that the labors in behalf of our own countrymen have not been in vain. At times, those who are members of the church have manifested unusual interest on the subject of religion, and concern for the salvation of others; and considerable religious anxiety has been evinced by some of the non-professing members of the congregation. Two men, both of whom are in the employ of the Government as Indian farmers, were last March received to the communion of the church on examination. And Mr. Hancock, at Red Wing, who has not yet

acquired a sufficient knowledge of the Dakota language to attempt to communicate much religious instruction through it, states that Sabbath services, and also a Bible class, are attended by ten or twelve white persons.

For about half the year a native Sabbath school was sustained at Lac-quiparle, with an average attendance of about eighteen.

**Benevolent Contributions—An Indian Custom Disregarded.**

At the Kaposia and Lac-quiparle stations, an effort has been made to train the mind in the principles of Christian benevolence. By the church at the former place, some twelve dollars were raised for the American Bible Society; and from the latter place, fifteen dollars in cash and a dozen pairs of moccasins were sent to the same Society.

Among the Dakotas, when a man or woman dies, what belonged to the deceased is thrown away by the immediate relatives. Sometimes a war party is gotten up for the purpose, and the articles are taken out and left in the enemies' country. Sometimes a sacred dance is made, when they are used up or distributed. When Mrs. A. of Lac-quiparle died, in answer to a note to her husband, expressing the hope that with the clothing, &c. of his wife he would pursue a course in accordance with the principles of the gospel, he replied that they should be consecrated to the Lord; and accordingly he sent them over to the mission. The proceeds may amount to some fifteen or twenty dollars, which we are directed to put into the hands of some benevolent society.

## Miscellanies.

**NEW WORK RELATING TO MISSIONS.**

*Christianity Revived in the East; or, a Narrative of the Work of God among the Armenians of Turkey.* By H. G. O. Dwight, Missionary of the American Board of Commissioners for Foreign Missions.

The author of this volume is well known to the readers of the Missionary Herald, and of his qualifications for the task he has here performed nothing need be said. The deep interest which has been felt, not only by the patrons of the American Board, but by evangelical Christians generally in this country and

all over the world, in the results of the mission to the Armenians, can hardly fail to be much augmented by this narrative. The eyes of all intelligent men are fixed with intentness upon the changes which, under the wonder-working providence of Him who ruleth over all and is directing all things to the consummation of his own plans of mercy to a lost world, are so rapidly and remarkably taking place in the East. The most skeptical can no longer doubt that the order of things, which has for many ages existed there, is fast passing away. Mighty forces are at work, upheaving the barbarism of the past, revolution-

izing institutions, and overturning powers which have appeared to be irremovable barriers to the reintroduction of a spiritual Christianity into those lands. Ten years ago not a missionary in Turkey was sanguine enough to anticipate the momentous changes which have been effected since that period. The battle for religious freedom has been fought and won. The Crescent protects the herald of salvation, who can gain no toleration under the banner of the Cross in a large part of Europe. The Christianity of the Bible, in its purity and life-giving power, is now held up for the first time to the view of the Moslem and the Jew and the nominal Christian, in contrast with the dead, idolatrous Christianity, that has "changed the truth of God into a lie," and made itself an abomination in the earth. Churches of spiritually-renewed and living men, furnished with a regenerate and able ministry, and having all the elements of permanent growth, have been called into existence as centres of light and evangelical influences. "The Word of God is not bound;" it is the same Word which put to flight the deities of the ancient paganism, and was given for the salvation of the whole world. The story of the effects which it has wrought among the Armenians, in emancipating minds from the heaviest chains of error, superstition and bigotry,—in communicating heavenly peace to darkened and despairing hearts,—in transforming wickedness, sensuality, and bitter hatred, into a most ardent love for the truth and the spirituality and moral purification which "the sanctification of the Spirit," accompanying "the belief of the truth," and that alone, produces,—in sustaining under the severest persecutions, and in inducing a Christ-like spirit of forgiveness and love for persecutors, and of benevolence towards all men,—is told by Mr. Dwight in a simple and pleasing manner, and it is hoped will be extensively read, to the encouragement and joy of those who look

for the coming of God's kingdom. A map is prefixed to the volume, embracing the field of the Armenian mission, on which the places mentioned, and all the important towns, are marked.

The design of the work is thus briefly stated by the author, page 6.

It is the object of the present work to record the principal circumstances of the beginning of a reformation, which is still in progress in the Armenian church, and which, it is hoped, will not cease, until the whole body is cleansed from its multiform errors, and brought entirely back to its allegiance to Christ. This reformation, it will be seen, has been commenced and carried forward to its present point, chiefly through the instrumentality of missionaries of the American Board of Commissioners for Foreign Missions. A faithful account of this work involves the presentation of some dark pictures of human depravity. It could not be expected that without an opposing effort, Satan would relinquish ground, of which he had retained undisputed possession for so many centuries. And in tracing the doings of God in this history, we must trace the counterdoings of man. In developing the work of the divine Spirit in enlightening men, convincing them of sin, and leading them to repentance, we must also develop the desperate struggles of the great adversary of souls, through his emissaries, in opposition to this work, its instruments, and its Author.

Having spoken of the state of preparation for the reception of the truth which seemed to exist among the people when the mission was commenced, Mr. Dwight thus closes his first chapter.

It may truly be said in regard to the Armenians, that the "fullness of time" had come, when preachers of the gospel from the western world were sent among them to call them to the word, the service, and the glory of Christ. And as we proceed in this history, it will become more and more evident that God has been among them in very deed, working outwardly by his Providence, and inwardly by his Spirit; thus encouraging the brightest hopes of what they are one day to become as a people, and of what they are to do, instrumentally, in conferring the temporal and spiritual blessings of Christianity on all the nations and races around.

## American Board of Commissioners for Foreign Missions.

### Recent Intelligence.

ATHENS.—Dr. King, in a letter dated September 18, says:

I continue my work here as usual, unmolested. The Minister of Religion and Education was assassinated two weeks ago last Sabbath, in a very bold manner. He had been out with his wife and a senator in a carriage; and on his return, just as he was getting out, at his own door, the assassin, who sat close by, eating an ice cream, got up, presented his pistol, and shot him through the heart, and this too when hundreds were passing, and then escaped and was not

found till some hours afterwards, when he was found fast asleep in his bed.

Our new Consul, Mr. Dicomatari, is now staying at my house, and expresses his determination to support me in my work, so far as his duties as a Consul will permit him. He has a brother, who is a priest, and whom we expect here tomorrow to see him. He wishes me to do all I can to open his eyes to the truth; or at least to the folly of the Greek religion as it is now, mixed up with the traditions and commandments of men.

I have just received an interesting letter from a literary Roman Catholic friend at Paris, saying that if there were any one there to preach the



faith as I preach, he might collect a large church among the socialists, who are *not* of those called Phalausterians or Communists. They wish some one from the United States. How wonderful to receive such a letter from a *Roman Catholic*. He is one with whom I had formerly much conversation on the subject of religion, and to whom I pointed out clearly the errors of the Papacy.

**CONSTANTINOPLE.**—A letter has been received from Mr. Dwight dated Straits of Gibraltar, September 12, 1850. He embarked at Boston, August 2d, (but did not leave the harbor until the 4th,) and had thus been forty-one days in getting to Gibraltar. For thirty-three days the wind had been easterly or it had been calm. But during nearly the whole of this protracted voyage, he says, "We have all been perfectly well, excepting sea sickness."

**BEIRÛT.**—A letter, dated September 2d, has been received from Mr. Thomson, who sailed from Boston on the 15th of June, on his return to Syria. He seems to have reached Beirût about the first of August, though the time of his arrival is not mentioned. He refers to a letter which he had sent previously, which has not been received.

**MOSÛL.**—Mr. Marsh's intention to leave Mosûl during the heat of summer, and to visit Oroomiah, was mentioned in the October Herald. A letter has been received from him, dated July 27, giving an account of his journey. He left Mosûl on the 1st of July and reached Oroomiah on the 15th.

**CANTON.**—Mr. Williams, in a letter dated July 22d, makes the following remarks in regard to the political relations of China.

The clouds of war seem to threaten China again. The new emperor, Hienfung, young and inexperienced, full of the idea of the power, grandeur and armies of the empire he is called to rule over, has, like Rehoboam, turned away from the advice of the old men who stood before his father, Tâukwâng, and is inclined to take harsh measures. The spectacle of his father being refused a place in the hall and tomb of the monarchs of this dynasty, because he dismembered the realm when he ceded Hongkong to the English, has probably some effect in the imperial councils. A British steamer lately went up to the mouth of the Pei-ho to carry a letter for His Majesty, but the purport and reception are alike unknown; it probably had some reference to the opening of the gates of Canton.

The Governor of Macao died very suddenly last week of cholera, and on opening his instructions, there is no substitute provided to take his place in conducting negotiations with the Chinese respecting the assassination of Governor Amarol last year. Two men-of-war are here now, and three more are coming, but the entire force is still unknown, nor do we know much respecting the designs of the Portuguese government, except that a force rather indicates aggressive measures. The settlement is in no danger from Chinese troops, nor has it been; and the revenues are now too small to support the government.

The Governor-General at Canton is complicating affairs too, by trying to impose an additional duty on tea exported, to supply the defi-

ciency in the income. The foreign merchants cry out against this as an infraction of the treaty, and so in reality it is, though I think the vast amount of smuggling carried on at this port is not much remembered in the same connection. It is a melancholy spectacle to see the impotent struggle carried on with the opium trade by this government, and the gradual impoverishment seen in every thing since it began. The importation this year is likely to be 60,000 chests, or eight millions of pounds, of opium, sold at an average of \$4 per pound.

**AMOI.**—Mr. and Mrs. Talmage, who sailed from New York on the 19th of March last, reached Amoy, in good health, on the 16th of July. In a letter received from Mr. Talmage, dated July 19th, he speaks in very high terms of the kindness of Capt. Webber, with whom they sailed, and of his general deportment and character. Of the circumstances of the mission he says, "Our mission seems to be as prosperous as could be expected. Brother Doty's labors have been blessed. There are now six applicants for baptism, two males and four females. The Lord is with us." On the 19th of May, Mr. Doty administered the ordinance of baptism to four children;—his own infant, and three children of native converts. It was the first time the rite had been administered to any child of the native church members at Amoy, and must have been an occasion of much interest.

**BOMBAY.**—Mr. Wood, who is stationed at Sattara, in a letter dated July 20, says: "The school for boys, of which I have made mention in a former letter, continues in successful operation. One hundred or more are in regular attendance, and as many as that meet in a Sabbath school every Sabbath morning. I have lately taken another school of boys, of one hundred or more, under my care." Several girls were also found to be desirous of attending school, and a school was about to be commenced for them. "Some ten or fifteen are now ready to come in, and that without offering them any reward."

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### Home Proceedings.

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#### AMIN BEY AT THE MISSIONARY HOUSE.

It is generally known, that the Turkish Government has sent AMIN BEY, one of the most intelligent officers in its navy, as a commissioner to this country, to gain information for the use of that Government. Congress voted \$10,000 to pay his expenses while in the country, and he every-where meets with a respectful and kind reception. As the Board has large and important Missions in the Turkish Empire, its officers paid their respects to him on his arrival in Boston, and, at their invitation, he visited the Missionary House; where, in the Committee Room, the following address was presented, which was kindly interpreted to him by J. P. Brown, Esq., Drago-

man to the United States Embassy at the Porte. Amin Bey declared himself pleased with the address, and a copy of it was placed at his disposal.

*To His Excellency, AMIN BEY, etc. etc. etc.*

We, the Secretaries and Treasurer of the American Board for Foreign Christian Missions, would take this opportunity to express the gratitude of our Society for the protection given by your Government to the Missionaries under our care, within the dominions of the Grand Seigneur. We also share in the grateful and admiring feelings felt by all Protestant Christians in the United States, and Great Britain, and on the Continent of Europe, in view of the toleration and protection, which have been secured to the Protestant Christian subjects of his Highness the Sultan.

It is now thirty years since, through the favor of your Government, our Society commenced its Mission among the Christian sects in Syria, and twenty years since we were permitted to begin our labors among the Armenians of Constantinople and other cities of the Empire. Our object is to give them the benefits of education; and to reclaim them, if possible, from the worship of pictures and images, and from many other superstitions, contrary to the Christian Scriptures, into which they have fallen; and we believe the whole influence will be to make them better men in all the relations of life; and that the Government approves of this influence, and will approve of it more and more, as it comes under their observation.

Our prayer to Almighty God is, that He will bless the Sultan, and his Government, and his People.

RUFUS ANDERSON, } Secretaries.  
S. W. POMROY, }  
HENRY HILL, Treasurer.

*Boston, United States of America,  
October 14, 1850.*

#### EMBARKATION.

REV. SETH B. STONE and Mrs. STONE, sailed from Boston on Monday, October 14th, in the bark Hamilton, Captain Hurd, for Cape Town, to join the Zulu mission in South Africa. Mr. Stone is from Madison, Connecticut, and is a graduate of Yale College and of Union Theological Seminary.

## DONATIONS,

### RECEIVED IN SEPTEMBER.

#### MAINE.

|                                                             |             |
|-------------------------------------------------------------|-------------|
| Cumberland co. Aux. So. D. Evans, Tr.                       |             |
| Auburn, Cong. ch. and so.                                   | 15 00       |
| N. Bridgeton, do.                                           | 5 12—20 18  |
| Penobscot co. Aux. So. J. S. Wheelwright, Tr.               |             |
| Bangor, 1st ch.                                             | 44 65       |
| Brownville, Ch.                                             | 15 00       |
| Dedham, Ch.                                                 | 15 20       |
| E. Orrington, Ch.                                           | 9 50        |
| Foxcroft and Dover, Ch.                                     | 12 66       |
| Garland, Ch.                                                | 7 52        |
| Hamden, Ch. 42: a friend, for rebuilding ch. at Kohala, 10; | 52 00       |
| N. Bangor, Ch.                                              | 4 00—160 53 |
| Somerset co. Aux. So. C. Selden, Tr.                        |             |
| Bloomfield, Cong. par.                                      | 40 00       |

|                          |             |
|--------------------------|-------------|
| Norridgewock, Cong. par. | 25 00—65 00 |
|                          | 945 71      |
| Searesport, Cong. ch.    | 32 00       |
|                          | 277 71      |

#### NEW HAMPSHIRE.

|                                                                                                          |              |
|----------------------------------------------------------------------------------------------------------|--------------|
| Cheshire co. Aux. So. W. Lamson, Tr.                                                                     |              |
| Jaffrey, Rev. L. A.                                                                                      | 3 00         |
| Grafton co. Aux. So. W. W. Russell, Tr.                                                                  |              |
| Bristol, m. c.                                                                                           | 10 00        |
| Enfield, Indiv.                                                                                          | 1 00—11 00   |
| Hillsboro' co. Aux. So. J. A. Wheat, Tr.                                                                 |              |
| Hollis, S. Cummings, for debt, 10; ack. in Oct. fr. S. Little.                                           |              |
| Mason Village, wh. cons. Rev. TIMOTHY HILL, of St. Charles Mo., an H. M.                                 | 66 39        |
| Merrimack co. Aux. So. G. Hutchins, Tr.                                                                  |              |
| Boscawen, E., Cong. ch. and so.                                                                          | 47 82        |
| Boscawen, W., do.                                                                                        | 43 94        |
| Chichester, do. m. c.                                                                                    | 31 00        |
| Dunbarton, do.                                                                                           | 19 73        |
| Epsom, H. B.                                                                                             | 3 00         |
| Pembroke, Ia.                                                                                            | 2 25         |
| Warner, Cong. so. 5; m. c. 4, 95;                                                                        | 9 25—156 99  |
| Rockingham co. Conf. of chs. Francis Grant, Tr.                                                          |              |
| Epping, Cong. so. m. c.                                                                                  | 7 59         |
| Exeter, 1st and 2d ch. m. c.                                                                             | 26 41        |
| Portsmouth, R. K.                                                                                        | 10 00        |
| Stratham, Cong. ch.                                                                                      | 24 00—68 00  |
| Stratford co. Conf. of chs. E. J. Lane, Tr.                                                              |              |
| Dover, Cong. ch. (of wh. fr. W. Woodman, wh. and prev. dona. cons. Mrs. REBEKAH E. WOODMAN an H. M. 50;) | 119 50       |
| Farmington, Ch. and so.                                                                                  | 4 79         |
| Tamworth, Cong. so. m. c. 19, 50;                                                                        |              |
| youth's miss. so. 2, 20;                                                                                 | 21 70        |
| Wakefield,                                                                                               | 12 00—157 99 |
| Sullivan co. Aux. So. E. L. Goddard, Tr.                                                                 |              |
| Langdon,                                                                                                 | 15 00        |
|                                                                                                          | 478 37       |

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|-----------------------------------------------------------------------------------------------------------------------------------------------------------------|--------|
| Legacies.—Keene, Mrs. Elizabeth Metcalf, by E. Parker, Ex'r, (prev. rec'd 135, 64, 45; Orford, Rev D. Campbell, by Rev. G. W. Campbell, (prev. rec'd 200, 250;) | 314 45 |
|                                                                                                                                                                 | 792 82 |

#### VERMONT.

|                                                                       |             |
|-----------------------------------------------------------------------|-------------|
| Addison co. Aux. So. A. Wilcox, Tr.                                   |             |
| Cornwall, Juv. miss. so.                                              | 5 82        |
| Middlebury, s. s.                                                     | 6 50—12 32  |
| Orange co. Aux. So. J. W. Smith, Tr.                                  |             |
| Rev. M. C. Searle, 5; a lady, 1, 25;                                  | 6 25        |
| E. Brookfield, Cong. ch. and so.                                      | 31 80       |
| Vershire,                                                             | 12 50—50 55 |
| Rutland co. Aux. So. J. Barrett, Tr.                                  |             |
| Castleton, Coll.                                                      | 20 00       |
| Chittenden, do.                                                       | 3 25        |
| Clarendon, Cong. ch. and so.                                          | 1 20        |
| Fairhaven, Coll.                                                      | 20 00       |
| Rutland, E. par. m. c.                                                | 15 82       |
| Sudbury, La.                                                          | 4 35—64 62  |
| Windham co. Aux. So. F. Tyler, Tr.                                    |             |
| Brattleboro', Centre ch. and so. m. c. 29, 40; cir. of indiv. 70;     | 99 40       |
| Dummerston, Ch. and so. 49, 09; m. c. 27, 91; for c. f. 1, 59;        | 78 59       |
| Fayetteville, Ch. and so. 30; m. c. 15, 01;                           | 45 01       |
| Grafton, Ch. and so. 53, 57; m. c. 15; s. s. 7; J. Barrett, 20;       | 95 57       |
| N. Wardsboro', Ch. and so.                                            | 7 23        |
| Saxton River, do. 11, 50; s. s. for ed. Nest. girl, 3, 05; Dr. S. 10; | 24 55       |
| W. Halifax, Ch. and cong.                                             | 13 57       |
| Westminster East, m. c.                                               | 4 00—387 92 |
| Windsor co. Aux. So. by J. Steele, Tr.                                |             |
| Chester, m. c.                                                        | 8 00        |
| Norwich, S. so.                                                       | 20 00       |
| Windsor, Cong. s. s.                                                  | 2 00—30 00  |
|                                                                       | 525 41      |
| Ferris, m. c.                                                         | 25 00       |
|                                                                       | 550 41      |

## MASSACHUSETTS.

|                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                         |              |
|-------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------|--------------|
| Berkshire co. Aux. So. Rev. J. J. Dana, Tr.                                                                                                                                                                                                                                                                                                                                                                                                                                                                             |              |
| Lenox, Cong. so. 73,90; G. C. 2;                                                                                                                                                                                                                                                                                                                                                                                                                                                                                        | 75 90        |
| Sandisfield, do.                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                        | 35 00        |
| Williamstown, Cong. so.                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                 | 70 60        |
| Windsor, Fem. miss. so.                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                 | 21 37—202 87 |
| Boston, S. A. Danforth, Agent.                                                                                                                                                                                                                                                                                                                                                                                                                                                                                          |              |
| (Of wh. fr. G. Wilkes, 5; a friend, 3;)                                                                                                                                                                                                                                                                                                                                                                                                                                                                                 | 132 84       |
| Essex co. North, Aux. So. J. Caldwell, Tr.                                                                                                                                                                                                                                                                                                                                                                                                                                                                              |              |
| Amesbury and Salisbury, Cong. so.                                                                                                                                                                                                                                                                                                                                                                                                                                                                                       | 30 00        |
| Haverhill, D. M.                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                        | 10 00—40 00  |
| Essex co. South, Aux. So. C. M. Richardson, Tr.                                                                                                                                                                                                                                                                                                                                                                                                                                                                         |              |
| Lynn, Mr. Cooke's ch. and so.                                                                                                                                                                                                                                                                                                                                                                                                                                                                                           | 33 50        |
| Salem, Tab. ch. for rebuilding ch. at Kohala, S. I. 52,89; s. s. for ed.                                                                                                                                                                                                                                                                                                                                                                                                                                                |              |
| Chinese chil. 25;                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                       | 77 89—111 39 |
| Franklin co. Aux. So. L. Merriam, Tr.                                                                                                                                                                                                                                                                                                                                                                                                                                                                                   |              |
| Ashfield, m. c. 23,42; la. 18,25;                                                                                                                                                                                                                                                                                                                                                                                                                                                                                       | 41 67        |
| Conway, Burkeville, m. c.                                                                                                                                                                                                                                                                                                                                                                                                                                                                                               | 5 28         |
| E. Hawley, Mrs. P. Grout,                                                                                                                                                                                                                                                                                                                                                                                                                                                                                               | 5 00         |
| Greenfield, 2d cong. so. m. c.                                                                                                                                                                                                                                                                                                                                                                                                                                                                                          | 21 03—72 98  |
| Hampshire co. Aux. So. J. D. Whitney, Tr.                                                                                                                                                                                                                                                                                                                                                                                                                                                                               |              |
| Northampton, A friend,                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                  | 1 25         |
| S. Hadley, Cong. ch. m. c.                                                                                                                                                                                                                                                                                                                                                                                                                                                                                              | 7 00—8 25    |
| Harmony Conf. of chs. W. C. Capron, Tr.                                                                                                                                                                                                                                                                                                                                                                                                                                                                                 |              |
| Uxbridge, Cong. ch.                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                     | 51 00        |
| Norfolk co. Aux. So. Rev. S. Harding, Tr.                                                                                                                                                                                                                                                                                                                                                                                                                                                                               |              |
| Dorchester, J. W. F. 2; juv. agric. so. for Mr. Stoddard's sch. Persia, 10;                                                                                                                                                                                                                                                                                                                                                                                                                                             | 12 00        |
| Milton, 1st evan. ch. m. c.                                                                                                                                                                                                                                                                                                                                                                                                                                                                                             | 27 33        |
| Roxbury, Eliot ch. and so. m. c.                                                                                                                                                                                                                                                                                                                                                                                                                                                                                        | 20 00        |
| W. Medway, Mrs. M. A. W.                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                | 5 00—64 33   |
| Old Colony Aux. So. H. Coggeshall, Tr.                                                                                                                                                                                                                                                                                                                                                                                                                                                                                  |              |
| New Bedford, Pacific cong. ch. a few friends,                                                                                                                                                                                                                                                                                                                                                                                                                                                                           | 40 00        |
| Palestine Miss. So. E. Alden, Tr.                                                                                                                                                                                                                                                                                                                                                                                                                                                                                       |              |
| Braintree, La. miss. so.                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                | 50 02        |
| Cohasset, D. S. Sutton,                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                 | 10 00        |
| N. Bridgewater, Porter evan. ch. m. c.                                                                                                                                                                                                                                                                                                                                                                                                                                                                                  | 17 50—77 52  |
| Pilgrim Aux. So. J. Robbins, Tr.                                                                                                                                                                                                                                                                                                                                                                                                                                                                                        |              |
| Kingston, 2d cong. ch. and so. m. c.                                                                                                                                                                                                                                                                                                                                                                                                                                                                                    | 6 20         |
| N. Marshfield, Trin. cong. so. 8,45; Rev. D. D. Tappan, 10;                                                                                                                                                                                                                                                                                                                                                                                                                                                             | 18 45—24 65  |
| Taunton and vic. Aux. So.                                                                                                                                                                                                                                                                                                                                                                                                                                                                                               |              |
| Norton, Trin. cong. so. m. c.                                                                                                                                                                                                                                                                                                                                                                                                                                                                                           | 10 29        |
| Raynham, S. D. H.                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                       | 50           |
| Fall River, Mrs. Durfee's s. s. class, 5,20; inf. class in s. a. 5,20; for ed. hea. chil. in Ceylon,                                                                                                                                                                                                                                                                                                                                                                                                                    | 10 40—21 19  |
| Worcester Central Asso. A. D. Foster, Tr.                                                                                                                                                                                                                                                                                                                                                                                                                                                                               |              |
| Worcester, Central ch. inf. class,                                                                                                                                                                                                                                                                                                                                                                                                                                                                                      | 3 00         |
|                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                         | 850 02       |
| Andover, W. par. juv. miss. so. for sup. of chil. at Gaboon miss. 80; Chelsea, Winnisimmet ch. m. c. 43,46; H. K. Coburn, wh. cons. Mrs. ELIZA F. COBURN an H. M. 100; Hingham, evan. cong. ch. and so. 24,72; Lawrence, Lawrence-st. cong. ch. and so. (of wh. to cons. WILLIAM M. KIMBALL an H. M. 100.) 135,32; m. c. 35; Chris. free gift asso for Tamil Scrip. 10; Lowell, Appleton-st. s. s. miss. so. 35,95; Medford, Mystic ch. 50; Newton, 1st ch. 21,64; m. c. 33,08; to cons. Rev. DANIEL L. FURBER an H. M. | 569 17       |
|                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                         | 1,419 19     |

## CONNECTICUT.

|                                                         |               |
|---------------------------------------------------------|---------------|
| Fairfield co. East, Aux. So. Rev. J. S. Whittlesey, Tr. |               |
| Huntington, Mrs. B. P.                                  | 10 00         |
| Hartford co. Aux. So. A. W. Butler, Tr.                 |               |
| Avon East, La.                                          | 24 89         |
| E. Hartland,                                            | 2 00          |
| Hartford, A mem. of Dr. Hawes's ch.                     | 9 00          |
| S. Windsor, 1st so.                                     | 50 00         |
| W. Hartford, m. c. 10,25; Mark Gridley, 138,18;         | 148 43—227 32 |
| Hartford co. South, Aux. So. H. S. Ward, Tr.            |               |
| Kensington, Gent. and la. 39; m. box, 5;                | 44 00         |
| Middletown, S. ch. a friend,                            | 10 00—54 00   |
| Litchfield co. Aux. So. C. L. Webb, Tr.                 |               |
| Harwinton, A friend,                                    | 1 00          |
| Middlesex Asso. S. Silliman, Tr.                        |               |
| Essex, A friend,                                        | 10 00         |
| Killingworth, La.                                       | 22 60—33 60   |

|                                                   |             |
|---------------------------------------------------|-------------|
| New Haven City, Aux. So. A. H. Maltby, Agent.     |             |
| New Haven, Union m. c.                            | 25 71       |
| New Haven co. East, Aux. So. A. H. Maltby, Agent. |             |
| Branford, La.                                     | 42 81       |
| New Haven co. West, Aux. So. A. Townsend, Jr. Tr. |             |
| Birmingham, s. s.                                 | 11 00       |
| Waterbury, s. s. for H. N. Day, Ceylon,           | 20 00—31 00 |
| Norwich and vic. Aux. So. F. A. Perkins, Tr.      |             |
| Griawold, 1st cong. ch. 31,88; m. c. 3,12;        | 35 00       |
| Tolland co. Aux. So. J. R. Flynt, Tr.             |             |
| Vernon, Allyn Kellogg,                            | 50 00       |
| Windham co. Aux. So. J. R. Gay, Tr.               |             |
| S. Woodstock, Gent. 3,50; m. c. 9,50;             | 13 00       |
|                                                   | 523 44      |

## NEW YORK.

|                                                                                                                                                                                                                          |               |
|--------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------|---------------|
| Board of Foreign Missions in Ref. Dutch ch. C. S. Little, New York, Tr.                                                                                                                                                  |               |
| Esopus, R. D. ch. la. of Dis. No. 1, 4,25; a fem. mem. 2;                                                                                                                                                                | 6 25          |
| Glenville, 1st R. D. ch. la. 23,18; m. c. 16,22;                                                                                                                                                                         | 40 00         |
| Hyde Park, R. D. ch.                                                                                                                                                                                                     | 10 00         |
| Newtown, do.                                                                                                                                                                                                             | 9 26          |
| New York, Colleg. ch. Ninth-st. 123; a mem. 10; N. ch. m. c. 8,96;                                                                                                                                                       | 187 92        |
| Ninth-st. do. 45,96;                                                                                                                                                                                                     | 50 00         |
| Tarrytown, R. D. chs. m. c.                                                                                                                                                                                              | 200 00—503 43 |
| Utica, C. C. Brodhead,                                                                                                                                                                                                   |               |
| Buffalo and vic. J. Crocker, Agent.                                                                                                                                                                                      |               |
| Buffalo, 1st pres. ch. m. c.                                                                                                                                                                                             | 133 32        |
| Pike, Ch.                                                                                                                                                                                                                | 25 00—158 32  |
| Chataque co. Aux. So. S. H. Hungerford, Tr.                                                                                                                                                                              |               |
| Ripley, Pres. ch.                                                                                                                                                                                                        | 42 83         |
| Westfield, do.                                                                                                                                                                                                           | 26 83—69 66   |
| Geneva and vic. C. A. Cook, Agent.                                                                                                                                                                                       |               |
| Albion, Pres. ch.                                                                                                                                                                                                        | 10 00         |
| Binghamton, Cong. ch.                                                                                                                                                                                                    | 30 75         |
| Bristol, Mrs. P. W.                                                                                                                                                                                                      | 10 00         |
| Centre Lisle, Cong. ch.                                                                                                                                                                                                  | 16 00         |
| Cortlandville, Pres. church, 51,45; youth's miss. so. for Mrs. A. Smith,                                                                                                                                                 | 71 45         |
| Aintab, 30;                                                                                                                                                                                                              | 5 00          |
| Coventryville, Rev. C. W.                                                                                                                                                                                                | 18 08         |
| E. Palmyra, Pres. ch.                                                                                                                                                                                                    | 25 00         |
| Geneva, C. A. Cook,                                                                                                                                                                                                      | 5 00          |
| Genoa, Pres. ch.                                                                                                                                                                                                         | 58 75         |
| Guilford, 1st cong. ch.                                                                                                                                                                                                  | 20 00         |
| Horseheads, Pres. ch.                                                                                                                                                                                                    | 4 00          |
| Jasper, Friends,                                                                                                                                                                                                         |               |
| Newark Valley, Pres. ch. 18,50; s. s. for sch. at Mt. Lebanon, 20;                                                                                                                                                       | 38 50         |
| Penn Yan, Pres. ch.                                                                                                                                                                                                      | 25 73         |
| Pitcher, Cong. ch.                                                                                                                                                                                                       | 5 00          |
| Truxton, Pres. ch.                                                                                                                                                                                                       | 15 30         |
| Virgil, Cong. ch.                                                                                                                                                                                                        | 2 00          |
| Windsor, Pres. ch. 24; s. s. 1,22;                                                                                                                                                                                       | 25 29         |
|                                                                                                                                                                                                                          | 385 85        |
|                                                                                                                                                                                                                          | 50—385 35     |
| Greene co. Aux. So. J. Doane, Tr.                                                                                                                                                                                        |               |
| Catskill, Pres. ch. m. c.                                                                                                                                                                                                | 33 45         |
| Monroe co. and vic. E. Ely, Tr.                                                                                                                                                                                          |               |
| Rochester, Brick ch. s. s. for Lucy A. Divoll, Ceylon,                                                                                                                                                                   | 20 00         |
| New York City & Brooklyn Aux. So. J. W. Tracy, Tr.                                                                                                                                                                       |               |
| (Of wh. fr. Central pres. ch. J. C. Baldwin, 100; S. and E. C. for chil. in Ceylon, 1,04; s. s. of 10th pres. ch. 20; Brooklyn, Pilgrim ch. C. J. Stedman, for debt, 100; Armstrong juv. miss. so. for Gaboon miss. 10;) | 482 46        |
| Oneida co. Aux. So. J. Dana, Tr.                                                                                                                                                                                         |               |
| Norwich, m. c.                                                                                                                                                                                                           | 1 05          |
| Utica, 1st pres. ch. m. c.                                                                                                                                                                                               | 13 24         |
|                                                                                                                                                                                                                          | 14 29         |
|                                                                                                                                                                                                                          | 57—13 72      |
| Otsego co. Aux. So. D. H. Little, Tr.                                                                                                                                                                                    |               |
| Cherry Valley, Pres. s. s. so.                                                                                                                                                                                           | 35 33         |
| St. Lawrence co. Aux. So. H. D. Smith, Tr.                                                                                                                                                                               |               |
| Brasher Falls, Pres. s. s. for sch. at Ahmed-nuggur,                                                                                                                                                                     | 5 60          |
| Syracuse and vic. J. Hall, Agent.                                                                                                                                                                                        |               |
| La Fayette, Cong. ch.                                                                                                                                                                                                    | 28 00         |
| Pompey, do. 20,79; m. c. 15;                                                                                                                                                                                             | 35 79—63 79   |

Washington co. Aux. So. M. Freeman, Tr.  
Whitehall, Pres. ch. juv. miss. so. of s. s.  
to cons. ELISHA A. MARTIN an H. M.

100 00

1,870 56

Steamer Bay State, coll. 11,50; B. W. H.  
10; B. F. A. 6; J. S. C. 6c; Addison, 1st  
pres. ch. m. c. 20; Aurora, do. wh. and  
prev. dona. cons. Miss ADELINA NEWTON  
an H. M. 50; Bergen, youths' miss. so.  
6,50; Berkshire, cong. ch. wh. cons. Rev.  
O. P. CONKLIN an H. M. 69; Cato 4 Corn-  
ers, 1st pres. ch. 10; Cazenovia, Mrs. B.  
F. C. 10; Chazy, Mrs. A. H. 10; Chester,  
pres. ch. 22,25; Circleville, do. 16; s. s.  
1,50; Colchester, pres. ch. m. c. 25; S.  
Downs, to cons. Rev. Mr. LARSON of Bea-  
verkill, an H. M. 50; Gilbertsville, fem.  
miss. so. 14,50; Hannibal, cong. ch. 6,62;  
Horseheads, pres. ch. wh. and prev. dona.  
cons. EMMERSON CONKLIN an H. M. 31,75;  
Hudson, pres. ch. s. s. for Dea. John, Oroo-  
mah, 75; Ithaca, Dr. Wisner, 10; Johns-  
town, s. s. 4; Kingsborough, indiv. 9;  
Kingsborough and Gloversville, young  
ladies' miss. asso. 18; young gent. do.  
3,50; Lenox, N. H. 10; Malden, pres. ch.  
90,75; Mannheim, Mrs. M. McC. 2; Maine,  
cong. ch. m. c. 9; Mexico, 1st pres. ch. 3;  
Newburgh, 2d pres. ch. 5; New Road,  
fem. miss. so. 11; Niagara Falls, pres. ch.  
44; Ontario co. R. M. C. 5; Oswego, W.  
H. Shumway, 25; unknown, 4; O. J. H.  
10; Mrs. J. H. 1; Otisco, youths' miss. so.  
for Theodore C. Strong, Ceylon, 20; Phenix,  
18,50; Prattsburg, pres. ch. m. c. 30;  
Rose, Mrs. Mary L. Laid, dec'd. wh. cons.  
Rev. BEAUFORT LADD an H. M. 57,50;  
Saratoga, pres. ch. for rebuilding ch. at  
Kohala, S. I. 53; Scott, pres. ch. 3,34;  
Sherburne, Rev. I. Adams, 2; S. Salem, T.  
Mead, (of wh. to cons. JESIAH GILBERT  
an H. M. 100,) 150; Troy, mother of a  
dec'd missionary, 5; Truxton, Mrs. S. 1;  
Vernon Centre, 1st cong. so. 20; R. A.  
Avery, 50; W. Bloomfield, ortho. cong. ch.  
6,60; Wolcott, pres. ch. 13; L. H. 10;

1,185 87

3,056 43

*Legacies.*—New Hartford, Ezekiel Williams,  
by Lewis Shorill, Ex'r,

100 00

3,156 43

## NEW JERSEY.

Board of For. Miss. in Ref. Dutch ch. C. S.  
Little, Tr.  
New Brunswick, 1st R. D. ch. 36,78; Pompton  
Plains, R. D. ch. 10,50; m. c. 13,50; disc.  
12c.  
Bloomfield, pres. ch. (of wh. fr. Z. B. Dodd,  
50; Miss Williamson's sch. 20; for David  
Seabury and Sarah L. Dodd, Ceylon, 40,)  
301,70; Connecticut Farms, pres. ch. 30;  
Newark, OLIVER J. HAYES, wh. cons. him  
an H. M. 100; Paterson, 2d pres. ch. s. s.  
8; Shrewsbury, A. 25c; W. Bloomfield,  
pres. ch. 41,75;

60 66

471 68

532 34

## PENNSYLVANIA.

Lawrenceville, pres. ch. 32,39; Mrs. M. H.  
10; Newville, Mrs. J. L. 10; Smithfield,  
cong. ch. m. c. 17,25; Westmoreland co.  
Pleasant unity ch. 17;  
*Legacies.*—Union co. Andrew McClenahan,  
by J. F. Linn, (prev. rec'd, 1,965 44,)

86 64

78 00

164 64

## DISTRICT OF COLUMBIA.

Washington, Miss. so. of 4th pres. ch.

44 56

## VIRGINIA.

Liberty, Pres. ch.

11 00

## GEORGIA.

Savannah, La. African so. 11; Waynesboro',  
F. F. 5;

16 00

## OHIO.

Western For. Miss. So. G. L. Weed, Tr.  
Chiviot, Mrs. H.'s chil. 4,50; Cincinnati,  
1st ortho. cong. s. s. 45; 2d pres. ch. m. c.  
12,10; Dr. A. 5; Mt. Healthy, R. A. H. 7;  
Edinburg, cong. ch. 2; Montgomery X Roads,  
5; Wayne, cong. ch. 50;

73 60

57 00

130 60

## INDIANA.

By G. L. Weed, Tr.  
Danville, pres. ch. m. c. 14,50; Monroe,  
do. 5,86; Parkersburg, do. 10;

30 36

## ILLINOIS.

By G. L. Weed, Tr.  
Belleville, pres. ch. 21,50; m. c. 3,50; Col-  
linville, pres. ch. 25;  
Greenville, pres. ch. m. c. 6; Henry, Rev. A.  
G. P. 3; Miss A. L. K. 10; La Salle, Mrs.  
H. P. B. 10;

50 00

29 00

79 00

## MICHIGAN.

Adrian, 1st cong. ch. 40; Detroit, Mrs. E. C.  
Stuart, wh. and prev. dona. cons. JOHN STU-  
ART, U. S. N., an H. M. 50; Hilldale, pres.  
ch. m. c. 12; s. s. for ed. hea. chil. 3; Web-  
ster, cong. ch. 5; White Pigeon, A. Chap-  
pin, 50;

160 00

## WISCONSIN.

Racine, I. M. Hill, to cons. Rev. Z. M. HUM-  
PHREY an H. M.

50 00

## TENNESSEE.

By Rev. W. Mack, Agent.  
Bethberel, 15,70; Spring Hill, a bal. 50c;  
ded. disc. 20c;

16 00

## LOUISIANA.

New Orleans, THOMAS A. CLARKE, wh. cons.  
him an H. M.

100 00

## IN FOREIGN LANDS, &amp;c.

Hilo, Sandw. Isls. Mr. Coan's ch  
Monrovia, W. Africa, Mrs. B. V. R. J. 3; A.  
J. 25c.  
S. Africa, Amahlongue, m. c. 9,60; Ifumi, m.  
c. 7,20; Umlazi, m. c. 27,14;

43 94

654 19

Donations received in September, (of  
which for debt, 110; prev. received,  
\$49,410 08;)

\$8,216 24

*Legacies,*

492 45

\$8,708 69

✓ TOTAL from August 1st to  
September 30th,

\$23,003 84

CHILDREN'S FUND FOR EDUCATING  
HEATHEN CHILDREN.

Amount received in September, \$595 27

## DONATIONS IN CLOTHING, &amp;c.

Campton, N. H. A box, for Alleghany miss. 78 03  
Germantown, Pa. Communion service, fr. Ger.  
Ref. ch. for Mr. Schneider, Aintab, Syria.

*The following articles are respectfully solicited from  
Manufacturers and others.*

Printing paper, writing paper, stationery, slates,  
shoes, hats, blankets, sheets, pillow-cases, towels,  
shirts, socks, stockings, fulled-cloth, flannel, domes-  
tic cotton, etc.